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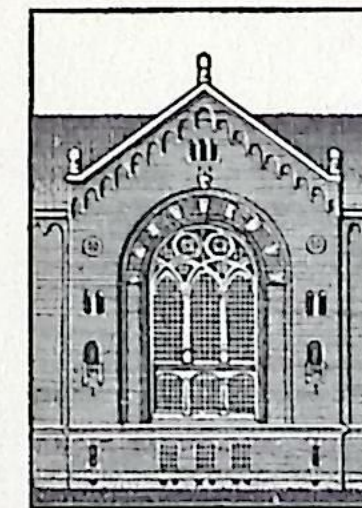
ESSAY ON
MANDAEAN BIBLIOGRAPHY

1560—1930

BY

SVEND AAGE PALLIS, M.A., PH.D.

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*IN MEMORY OF MY BEST FRIEND
MY FATHER*

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PREFACE

It is my pleasant duty, on the appearance of this bibliography, to express my thanks to a number of institutions and individuals. I have met with much kind interest, courtesy, and helpfulness during my researches at home and abroad in the literature, covering a period from about the middle of the 16th century down to our day, in which mention is made of the Mandaean. Thus my grateful acknowledgements are due to Auskunftsbureau der Deutschen Bibliotheken, Berlin; Universitäts-Bibliothek, Göttingen; Universitäts-Bibliothek, Leipzig; Universitäts-Bibliothek, Marburg a/L; Bayerische Staatsbibliothek, Munich; Bibliothek der Universität, Rostock; Nationalbibliothek, Vienna; Universitäts-Bibliothek, Innsbruck; Schweizerische Landesbibliothek, Bern; Biblioteca Nacional, Madrid; and Biblioteca Apostolica Vaticana, Città del Vaticano; likewise to Generaldirektor Professor Dr. phil. Hugo Krüss, Preussische Staatsbibliothek, Berlin, and Bibliotheksrat Dr. Walter Gottschalk, *ibid.*; to Monsieur Charles Bourel de La Roncière, Conservateur des Imprimés de la Bibliothèque Nationale, Paris, and Mlle Madeleine Chabrier, Bibliothécaire, *ibid.*; to Edward Lynam, Assistant Keeper, British Museum, London; to Professor Dr. F. A. Herzog, Luzern; to Professor Dr. W. F. Albright, The Johns Hopkins University, Baltimore; and to my colleagues Mr. H. Larsen, Mr. H. A. Paludan, and Mr. R. Paulli, Librarians in the Royal Library of Copenhagen.

I owe special thanks, which can now never reach him, to the late Bodley's Librarian at Oxford, Dr. A. E. Cowley, who for a number of years, with equal learning and kindness, furnished me with valuable information in various fields of oriental research.

Finally I tender respectful thanks to two Danish institutions: The Carlsberg Foundation, whose financial aid has rendered possible the compilation and printing of this work as well as journeys for purposes of research to Berlin, Paris, and London; and the Rask-Ørsted Foundation, which has defrayed the expenses of the translation into English.

Copenhagen, 24th May 1933.

SVEND AAGE PALLIS.

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1778-1821

I

§ 1. That a detailed Mandaean bibliography cannot be unacceptable at the present day may probably be surmised, for the discussion concerning the importance of the Mandaean religion for New Testament research as well as for the history of the religions of the Near East now commands the attention of numerous inquirers. But any real preparatory work towards such a bibliography will be sought for in vain. In his *Notes on the Sabaeans* (1891), pp. 668—669, A. Houtum-Schindler has given some bibliographical data. For the most part, however, they are valueless and inexact. Carl H. Kraeling, also, in *A Mandaic Bibliography* (1926, continued 1929), cannot lay claim to having exhausted the extensive material relating to the Mandaeans found in the scientific literature from the beginning of the 17th century down to our day. It was Kraeling's work of 1926, however, which suggested to me the idea of working together and further adding to the materials which, since the publication in 1919 of my book on the Mandaean religion, I had collected at times when no other task claimed my attention. The nucleus of my bibliographical notes was originally derived from Barkey (1772), Walch (1782), Wahl (1805), Kopp (1821), Chwolsohn (1856), and Brandt (1889), but as I studied the works on the Mandaeans mentioned by these inquirers, I was constantly drawn on. Intensive study of the field of science covered by the humanities since the beginning of the 17th century made clear the correlation between the researches of the various periods, and this work was supplemented by comprehensive studies of numerous books of travel mentioning Southern Mesopotamia and dating back to the same period. In consequence hereof, as the work advanced, I could tell with greater and greater certainty which inquirer's writings, and what part of them, would repay investigation,

and yet there are hundreds of volumes, dating especially from the latter half of the 18th century, through which I have worked my way with a negative result. The great abundance of 17th and 18th century literature on theology, history, philology, and geographical exploration contained in the Royal Library of Copenhagen has enabled me to enlarge my knowledge of the material in my own country, through the study of its invaluable wealth of books, but the bibliography would only have been incomplete without repeated journeys for purposes of study to the Preussische Staatsbibliothek, Berlin, the Bibliothèque Nationale, Paris, and the British Museum, London, from the rich stores of which libraries I have been enabled to add to my collections through numerous new discoveries. It cannot be denied, however, that lengthy stays in each of the above-mentioned libraries, during which I might proceed with the work along the lines which the collection of material during years had shown me to be most practicable and productive of results, might bring to light still more material. But only a resident of Berlin, Paris or London would be able to procure such an added store of material. Hence I trust that other inquirers will supplement my work from the rich treasures of these libraries. I am in hopes, however, that, with the limitations mentioned below, the bibliography here submitted to the public will be useful, partly by pointing out much new material, partly by calling attention to unused and as good as unknown material in rare and little known works, and so serve as a foundation, not only for the history of Mandaean research, but also for important branches of New Testament study.

§ 2. The unfortunate time-wasting erroneous references as regards the names of authors, year of printing, and indication of pages or volumes, so numerous in the works of earlier authors, have here been rectified and will not receive further mention¹⁾.

¹⁾ As examples I may mention Kopp 1821: Frey should be Fry; Chwolsohn 1856, I. p. 90¹: *Das Ausland* 1851, should be 1850; Stapfer 1880: Kleister 1798—1800, should be Kleuker 1793—99; Eisler 1912, p. 493²: *Süddeutsche Monatshefte* Dezember 1908, should be Dezember 1909; Tondelli 1928: F. A. Herzog, *Vaterland* 19. Juni 1928, should be 15. Juni 1928; Peterson 1928, col. 319⁵ quotes Albright, but here mentions an unprinted communication from him (according to kind information from Professor W. F. Albright himself).

We must, however, refer at more length to some quoted writings which have never existed, and some authors who have incorrectly been connected with the study of the Mandaeans. In the two articles *Sabaïtes* and *Sabéens* in Moreri (1689), among the numerous references there is one to Le Pere Ange de S. Joseph, *Dissertation sur la Religion des Sabaïtes* 1680. After Moreri this work was quoted by others, e. g. by Zedler (1742), but the work is nowhere to be found, nor do references to it in contemporary or later literature exist. And it is a characteristic fact that Walch, in his conscientious enumeration (1782) of works on the Mandaeans by earlier authors, does not refer to this work by Angelus à St. Josepho. — In Thomas Hyde, *Synagoga dissertationum* ... Vol. II. Oxonii 1767, Sharpe speaks in p. 507 of Theophil. Siegfr. Bayer, *Dissertatio de Christianis Sti. Joannis seu Manichaeis*. Regiomontani 1721, but no such work was ever produced by Bayer¹⁾. All that we know with certainty is that Bayer, in a letter to Mathurin Veyssière de La Croze, dated Regiomonte 13 Cal. Mart. 1721, states that he is working at such a dissertatio²⁾. — Gesenius (1815, p. 137¹) mentions Büttner's *figurae variaeque formae literarum hebr. syr. arab.* Gott. 1769. Fol. There is no such work in existence, but this title is the superscription to Tab. I. in Büttner's *Vergleichungs-Tafeln der Schriftarten verschiedener Völker* ... 1. Stück. Götting. und Gotha 1771, 4^o³⁾. — Corblet (1881—82, I. p. 117¹) has a reference to the *Quarterly Review* 1827, which will be sought for in vain. — Olshausen and Stapfer mention in 1832 and 1880 that Hugo Grotius had already understood that the polemics in the Gospel of St. John were directed against the Mandaeans. But the statements found in Hugonis Grotii *Annotationes in libros Evangeliorum* ... Amsterdami 1641, p. 964 as well as similar remarks in Jonae Slichtingii de Bukowiec *Commentaria posthuma, in plerosque Novi Testamenti*

¹⁾ Cf. J. L. Mosheim, *An ecclesiastical history, antient and modern* ... 2. ed. Vol. III. Lond. 1768, p. 498^d.

²⁾ *Thesauri epistolici Lacroziani tomus I.* Lips. 1742, p. 46: *De Christianis S. Joannis dissertationem excudo, in qua ostendo, ueteres Manichaeos esse.* Cf. Io. Lavrentii Moshemii *Institutiones historiae Christianae recentioris.* Helmstadii 1741, p. 158*.

³⁾ I am indebted to the Bayerische Staatsbibliothek, Munich, for this information.

libros. (*Commentarius in Euangelium Joannis apostoli.*) Irenopoli 1656, cp. 20; 31, and in Johannis Ludovici Wolzogenii *Opera omnia, exegetica, didactica, et polemica. (Commentarius in partem Euangelii Johannis)*. Irenopoli 1656, p. 701 refer to polemics in general against pupils of John the Baptist, without the existence of the Mandaean being even suspected. — Other examples of erroneous references are given in the bibliography itself, see e. g. Michaelis (1769), Franck (1843), Halévy (1891).

II

§ 3. As to the principle applied in the compilation of the bibliography, only printed matter has been included. Thus three groups do not come within the scope of this bibliography.

a. Manuscripts:

Memoire de la religion des Xtiens de s^t. Jean de bassora (Arabic and Syriac)¹).

Mémoires de FOURMONT l'aîné, sur la langue, la littérature et la religion sabéennes, et sur les manuscrits sabéens de la Bibliothèque du roi²).

SILVESTRE DE SACY, Notice des manuscrits sabéens, 28/7 1797³).

E. RENAN, Catalogue des mss. sabéens de la Bibliothèque nationale⁴).

b. Unprinted letters, the contents of which are only reported but not reproduced (the unprinted letters in Hartmann (1818), however, of which full extracts are here reproduced, are included):

Ludouicus PICQUES, Draft for a Latin letter to R. Huntington, April 23, 1683⁵).

D. G. MOLDENHAWER, Draft for a German letter to J. A. Cramer⁶).

¹) Cod. or. arab. CCCV (Nr. 180, 4°), Royal Library, Copenhagen. Cf. Adler 1917, p. 210.

²) Bibliothèque Nationale, Paris. Cf. Zotenberg 1874, p. 231.

³) Bibliothèque Nationale, Paris. Cf. Zotenberg 1874, p. 231.

⁴) Bibliothèque Nationale, Paris. Cf. Zotenberg 1874, p. 231.

⁵) Bölling. Brevs. U. 4° 768, Royal Library, Copenhagen. Cf. Adler 1917, p. 210².

⁶) 2397, 4° Nr. 148, Universitäts-Bibliothek, Kiel. Cf. Adler 1917, p. 85.

G. W. LORSBACH, German letter to Silvestre de Sacy, Jena July 18, 1813¹).

c. Copies of Mandaean manuscripts made by L. Picques²), É. Fourmont³), H. E. G. Paulus⁴), O. G. Tychsen⁵), G. W. Lorsbach⁶), G. Knös⁷), or in J. G. Eichhorn's⁸) and N. Wiseman's⁹) possession.

§ 4. As regards printed works, we have thought it justifiable here to disregard Arabian authors. This applies to the classic as well as the modern Arabic literature, as also to the article in *Al-Machriq*¹⁰) written in Arabic by the French Carmelite Père Anastase. The investigation of Arabic literature with a view to tracing records of the Mandaean is a separate task, different in nature from this bibliography. For the study of the contents of Arabic manuscripts would be preponderant in proportion to the investigation of critical editions of Arabic texts, besides being outside the sphere of interest of this work. Chwolsohn, in his work *Die Ssabier und der Ssabismus* ... St. Petersburg 1856 has made important contributions to an orientation within classical Arabic literature as regards references to the Madaeans.

¹) Bibliothèque Nationale, Paris. Cf. Euting 1865, p. 135; Zotenberg 1874, p. 231.

²) Tychsen 1797, 2. Bd. pp. 301—302; Zotenberg 1874, pp. 225—226, 228, 229.

³) Eichhorn 1779, p. 283; Hirsching 1786, pp. 217—218; Wahl 1789, p. 183; Hoffmann 1823, p. 29¹⁰⁸ and 1827, pp. 8, 84, 96, 121, 124.

⁴) Lorsbach 1799, p. 4.

⁵) Hartmann 1817, p. 19 and 1818, pp. 331—332.

⁶) Nöldeke 1862, p. 82, 82¹.

⁷) Lorsbach, *Etwas über die Zabier* 1807; Hartmann 1817, p. 19 and 1818, pp. 331—332; Nöldeke 1862, p. 82.

⁸) Mosheim 1776, p. 683, cp., however, Eichhorn himself 1779 who only mentions Fourmont's copy at Weimar.

⁹) Wiseman 1836.

¹⁰) *Al-Machriq. Revue catholique orientale bimensuelle. Sciences-Lettres-Arts. Sous la direction des Pères de l'Université St Joseph* ... 3. année. 1900. Beyrouth 1900, pp. 486—489, 680—685, 777—785. — 4. année. 1901. Beyrouth 1901, pp. 400—406, 550—554, 684—689, 779—784, 924—930, 1121—1126. — 5. année. 1902. Beyrouth 1902, pp. 392—396, 488—497.

§ 5. It is only natural, in a Mandaean bibliography, to omit the literature which, ever since the publication as early as the 15th century of Moses Maimonides' *Moreh Nebukim* in a Hebrew translation after the Arabic original, has dealt with the Sabians. Under this literature I include records of and studies relating to such different historical and religious phenomena as the Sabaeans in South Arabia, the *ṣābi'ūn* mentioned in the *Ḳorān* (2, 59; 5, 73; 22, 17), the *Ṣābians* settled in Harran (Carrhae) as also the Early Sabians (or Chaldaeans). The latter term was introduced by inquirers to describe the bearers of a mythical Sabatism, which was resorted to by investigators as a means of explanation whenever an original point of departure was lacking to account for later religious developments in the Near East. We can now without difficulty distinguish the four above-mentioned kinds of Sabians from the Mesopotamian Sabians, i. e. the Madaeans. Still we see from the history of oriental research, as especially Chwolsohn has made clear with much learning in his above-mentioned work¹), an important guide through the intricate maze, that right down into the 19th century, investigators have been unable to distinguish clearly between the different kinds of Sabians of which records are preserved to us. During the compilation of this bibliography, however, it has been necessary to review the literature relating to the Sabians in the above-mentioned multifarious sense, since information about the Madaeans conceived as Mesopotamian Sabians or actually identified with one of the other forms of Sabatism, could often be gained in domains where one might least expect to find it. The reader will find the results of this laborious search embodied in the bibliography itself. But the alphabetical list below, of the works which have only yielded a negative result because no particulars about the Madaeans could be gleaned from them, will give the reader an impression of how often other inquirers have worked simultaneously on parallel lines and in lively cooperation with those mentioned in the bibliography, without attaining to any knowledge or clear understanding of the people concerning which it

¹) *Die Ssabier und der Ssabismus* ... 1. Bd. St. Petersburg 1856, pp. 23—90.

has been the object of this work to collect the historical material¹).

The above-mentioned alphabetical list comprises the following works:—

Chronicon orientale Petri Rahebi Aegyptii. Primum ex Arabico Latine redditum ab Abrahamo Ecchellensi. Nunc nova interpretatione donatum a Josepho Simonio ASSEMANO ... Venetiis 1729, p. 232.

Samuel BOCHART, Geographiae sacrae pars prior Phaleg seu De dispersione gentium et terrarum divisione facta in aedificatione turris Babel. Cadomi 1646, p. 249.

Lud. CAPPELLI Chronologia sacra ... Parisiis 1655, p. 106. (Later incorporated in *Biblia sacra polyglotta* ... edidit Brianus WALTONUS. Vol. 1. Lond. 1657 and in B. WALTONI *Biblicus apparatus chronologico-topographico-philologicus* ... Tiguri 1673).

I. CASAUBONI Epistolae. Hagae Com. 1636, p. 523.

Antoine COURT DE GEBELIN, Monde primitif analysé et comparé avec le monde moderne ... Tome 8. Paris 1781, p. 3.

Olaus DOMEY, Nova versio partis Surae II. Corani, cum illustrationibus subiectis: specimen novae versionis totius Corani. Gottingae 1754, p. 17.

Charles François DUPUIS, Origine de tous les cultes, ou Religion universelle. Tome 1. Paris an III, pp. 7 seq., and passim.

Io. Matthi. GESNERI Primae lineae isagoges in eruditionem universalem nominatim philologiam, historiam et philosophiam in usum praelectionum ductae. Tomus 2. Lipsiae 1775, pp. 16—17.

Muhammedis Fil. Ketiri Ferganensis, qui vulgo Alfraganus dicitur, Elementa astronomica, Arabicè et Latine. Cum Notis ad res exoticas sive Orientales, quae in iis occurrunt. Opera Jacobi GOLII. Amstelodami 1669, pp. 17—18, 86—88, 251.

Philostorgii Cappadocis, veteris sub Theodosio Iuniore scriptoris, Ecclesiasticae historiae, à Constantino M. Ariique initiis

¹) Two peculiar cases, viz. Klemm (1849) and Wichelhaus (1850), are included in the bibliography on account of their correct references to writings relating to the Madaeans, though these references compared with the text reveal the confusion of the Harranian *Ṣābians* with the Madaeans.

ad sua usque tempora, libri XII. à Photio Patriarcha Constantinopolitano ... in epitomen contracti. Nunc primum editi à Iacobo GOTHOFREDO: unà cum versione ... et prolixioribus Dissertationibus. Genevae 1642, Dissertationes in Philostorgium pp. 104 seq.

Jacobus GUSSETIUS, Commentarii linguae Ebraicae ... Amstelaedami 1702, p. 706.

Joh. Henricus HOTTINGERUS, Historia orientalis ... Tiguri 1651, pp. 162—203.

Joh. Henrici HOTTINGERI Promptuarium; sive, Bibliotheca orientalis ... Heidelbergae 1658, pp. 102—104.

Dietrich Hermann KEMMERICH'S Neu-eröffneter Academie der Wissenschaften ... [2. Aufl]. 3. Eröffnung. Lpz. 1727, p. 10.

William Jones, Abhandlungen über die Geschichte und Alterthümer, die Künste, Wissenschaften und Literatur Asiens. Aus dem Englischen übersetzt und mit Anmerkungen ... bereichert von Johann Friederich KLEUKER. 2. Bd. Riga 1795, pp. 41—45.

Alfred von KREMER, Culturgeschichte des Orients unter den Chalifen. 2. Bd. Wien 1877, pp. 171—172.

John LANDSEER, Sabaeen Researches ... Lond. 1823.

Val. Ern. LOESCHER, De causis linguae Ebraicae libri III ... Francofurti et Lips. 1706, pp. 58—59.

John MALCOLM, The History of Persia, from the most early period to the present time ... Vol. 1. Lond. 1815, pp. 185, 187.

Matth. NORBERG, Dissertatio de templo solis apud Sabios. Londini Gothorum 1798.

Specimen historiae Arabum, sive Gregorii Abul Farajii, Malatensis, de origine et moribus Arabum succincta narratio, in linguam latinam conversa, notisque ... illustrata. Operâ et studio Edvardi POČOCKII ... Oxoniae 1650.

Adriani RELANDI De religione Mohammedica libri duo ... Ultrajecti 1705, pp. 98 seq.

Ioannis SELDENI De jure naturali et gentium juxta disciplinam Ebraeorum, libri septem. Londini 1640, pp. 210—212.

Thomae STANLEII Historia philosophiae orientalis. Recensuit ... notis ... auxit Joannes Clericus. Amstelodami 1690, pp. 114—128.

Briani WALTONI Biblicus apparatus chronologico-topographico-philologicus: Prout ille tomo praeliminari, operis eximii Polyglotti, Londini, Anno Christi, 1658. editi, continetur ... Tiguri 1673, p. 405.

Jo. Christophorus WOLFIUS, Manichaeismus ante Manichaeos, et in Christianismo redivivus ... Tractatus historico philosophicus ... Hamburgi 1707, p. 88.

§ 6. During his stay at Constantinople in 1779 Matthias Norberg received various information about the Galilaeans or Nazaraeans from Germano Conti of Aleppo, vicar of the Maronite patriarch of Constantinople¹). This was first made generally known by the publication in *Stockholms Lärda Tidningar* for Dec. 13th 1779 of a letter from Norberg dated Constantinople Oct. 18th 1779 to the Royal librarian C. C. Gjörwell of Stockholm. The contents of this letter were only brought to the notice of the learned world by J. D. Michaelis's translation in 1780 in his *Orientalische und Exegetische Bibliothek* 15. Th. pp. 143—150 and later by the publication of it in a German translation, supplemented by further information in other letters from Norberg, in Jakob Jonas Björnsthals *Briefe auf seinen ausländischen Reisen* ... 6. Bd. Lpz. und Rostock 1783, pp. 307 seq. Conti's statement was to the effect that the religious sect of the Galilaeans or Nazaraeans, which was resident one day's journey from Lebanon at El-Merkab near Latikia (Latakia) or Laodicea were the disciples of St. John the Baptist, and Norberg agreed with Conti in regarding this sect as a branch of the Mandaeans²). In 1781, Carsten Niebuhr, in an article in the *Deutsches Museum*, was the first to raise doubts as to the scientific justification of accepting Conti's badly documented statement. This article initiated a learned discussion in which among others J. D. Michaelis, O. G. Tychsen, and H. E. G. Paulus took part, and the course of which may be followed in the contemporary periodicals as well as in the notes occurring

¹) Cf. J. J. Björnsthals *Briefe auf seinen ausländischen Reisen* ... 6. Bd. Lpz. und Rostock 1783, p. 308: Sie werden Galiläer genannt, weil ihre Sekte in Galiläa entstanden ist; sie heissen auch wohl Nazaräer.

²) Thus, as late as 1815, in his preface to the *Codex Nasaraeus* ... Tom. I. p. VI, despite the discussion and doubts raised on the subject mentioned below.

Probably the same as the one mentioned in the notes above.

Or Darius? Augusti?

in the works of various investigators from the period after 1781¹). We have felt justified in including in this bibliography all the information that has come under our notice concerning this learned discussion, even though Niebuhr's view has proved to be the right one, for the Conti theory had originally connected the Mandaeans with the Nossairaeans²), and so was everywhere drawn into and mentioned in the multitudinous contributions to the discussion.

§ 7. In three provinces the bibliography here submitted cannot lay claim to completeness, viz. in those of the encyclopedic literature after the year 1800, the theological literature, and as regards book reviews. Much as I hope that I have not overlooked or passed over anything essential in these three provinces, it is nevertheless true that I was obliged to restrain my zeal for investigation and curb my curiosity if there was to be any prospect of finishing the bibliography. Numerous are the recent encyclopedias (and our period constantly produces new editions of such) that I have gone through but had to exclude from the bibliography because the articles contained in them were only third- or fourth-hand work. And a serious consideration of the circumstance that encyclopedic literature generally consists of mere compilations would seem to justify such a limitation. For the period before the year 1800, I have endeavoured to inform myself of all the available material and have included within as wide limits as possible everything that I deemed to be more than a mere report. — As to theology, the richest of all branches of literature, it is a matter of course that one person would not be able to go through the production of books in that field from the 16th century down to our day. I trust, however, that nothing essential to the understanding of the varying attitudes of theology to the Mandaean religion in the course of time has escaped my attention. But here more than in any other field I feel certain that there exist numerous

¹) See Michaelis 1782, Adler 1784, Niebuhr 1784, O. G. Tychsen 1784, Wahl 1784, Rosenmüller 1785, Hirsching 1786, Storr 1786, Stauning 1787, Michaelis 1788, Paulus 1792, Kellner 1793, O. G. Tychsen 1793, Th. Tychsen 1797, Wilken 1801, Adelung 1806, Feilmoser 1810, Rousseau 1815, J. T. 1816, and Volger 1832.

²) Or the Nassairaeans (Nazairites), a Mohammedan sect nearly allied to the Druses.

No survival of these now - unless as Samaritanes

works in which a more or less ephemeral mention of the Mandaeans occurs, though they will not be found in this bibliography. When, none the less, in spite of this conviction, I publish the present work, it is because I am persuaded that it is more important to offer the material at one's disposal when one feels that it is abundant and multifarious, than to wait in the hope of attaining a perfection which is perhaps unattainable even with the collaboration of several workers. The additional material in this field which theologians and other scholars will place before the public I look forward to with great interest and gratitude. — Finally, as regards book reviews, I have made a selection, only including such as carry on the discussion of the problem. Reviews of works not dealing directly with the Mandaeans but merely making cursory reference to them, have only been included if they record the statements concerning the Mandaeans contained in the works. Reviews in the Russian language or contributions to the understanding of the Mandaeans written in Russian¹), I have been unable to search for or go through.

III

§ 8. As to the general character of the bibliography, I should like to emphasise the following points. The principle applied in the arrangement is purely chronological. Whenever several contributions date from the same year, these are arranged in alphabetical succession according to the names of the authors, anonymous writers being always left till the last, and no account being taken of any knowledge we may possess as to the real priority of the contributions²). — Notices as well as papers and articles in compilations, commemorative publications, encyclopedias, reviews, or other similar periodical publications (the annual proceedings of universities or scientific colleges and societies) enter chronologically into the bibliographical list. The

¹) See e. g. Chwolsohn, *Die Ssabier und der Ssabismus*, I. p. 90².

²) See e. g. under 1907, where both Fraenkel's and Lidzbarski's criticism of Ochser precede the latter's contributions, or under 1921, where Etard's notice precedes the book by Reitzenstein reviewed by him, etc.

reviews are also mentioned when the book reviewed is given (in the note under the title). — Reference to the year of publication is made in three cases, viz. in cases where we have certain knowledge that the published work was composed (e. g. in the form of a lecture) years before it was given to the public¹); in cases where a great number of years or even a space of centuries may have elapsed between the writing of a letter or an account and the publication thereof²); in cases where we have several contributions in a serial work, an encyclopedia or the like, or where a larger work has been published in several volumes the appearance of which has occurred at intervals of many years³). If, on the other hand, a work has been published in several volumes in two succeeding years, we find two years quoted in the bibliographical list⁴), and this is also the usual procedure in the case of some periodicals⁵). — All works are quoted after their first editions⁶), but in addition all the editions and translations in which any work has appeared are given in the note under the title⁷). — All works, treatises, papers, reviews, etc. quoted in the bibliography are known from autopsy⁸) with the exception of Lersbach 1807, concerning which the reader is referred to the note in the bibliographical list. Further I may mention that I only know the *Relacion* quoted under 1630 from the photographs I have had taken of the copy, a unique, in the Biblioteca Nacional, Madrid; and

¹) E. g. Fourmont 1736.

²) E. g. Valle 1622; Agathangelus 1667; Angelus 1677; Picques 1683, 1695; La Croze 1714.

³) E. g. Moroni 1843, 1847, 1853; Lidzbarski 1915.

⁴) E. g. Norberg 1815—16; Corblet 1881—82.

⁵) E. g. *The American Journal of Semitic Languages and Literatures*; once, 1905—06, *Zeitschrift für Assyriologie*.

⁶) There are five exceptions, viz. Hübner 1706, Hübner 1733, Chambers 1738, Brockhaus 1815, and Clarke 1884, as it has been impossible for me to get hold of the 1st edition of these works anywhere. The same applies to Peringerus 1691 and Maius 1716, see § 16, p. 23.

⁷) Only the following works published in numerous editions and translations have been excepted: Hübner 1706, Gibbon 1788, Brockhaus 1815, Gesenius 1845, Renan 1863, Blavatsky 1877, 1888, Drews 1909, Spengler 1922, Bultmann, *Jesus* 1926, and Lagrange 1928.

⁸) This does not apply to the later editions and translations quoted under the title in the above-mentioned note.

that, of F. A. Herzog's treatise in *Das Vaterland* . . . Luzern 1928, I only know the off-print which the author has kindly sent me, but not the number of the newspaper in which it appeared.

§ 9. As to the special character of the bibliography, the description of the titles, and the critical notes, the following points should be noted. The name of the author precedes the title. The Christian names of the author are not generally given if the initials only are given on the title-page. — The orthography and punctuation of the title-page, as well as the absence or presence of diacritical signs are faithfully reproduced¹). — Information drawn from other sources than the title-page itself is enclosed in square brackets. — After the statement of the year of publication follows an exact statement of the page, or pages, in the work or paper, in which references to the Mandaeans occur. — If a contribution consists in a book review, a paper or an article in a periodical, commemorative publication, encyclopedia or the like, there follows below the title in round parentheses a further statement as to where the contribution has been published. — Finally this is followed by a note in small print stating: the number of volumes, if several, of the work quoted, with place and date of publication, all in round parentheses; by what library owned²) and format (only 2°, 4°, and 8°; nowadays 4° refers chiefly to the height of the volume); the number of pages in so far as the whole work deals with the Mandaeans, or in so far as the designation passim after the year of publication in the title takes the place of a more exact reference to pages; notices if any; other editions and translations into foreign languages; bibliographical notes and particulars. — In stating by what library the work is owned, the following abbreviations have been employed:

¹) We have, however, substituted three points for Arabic, Persian or Syriac words or sentences, the reproduction of which we have had to forego in the title-pages of the following authors: Ecchellensis 1653, Angelus 1681, 1684, Abd-Allatif 1810, Silvestre de Sacy 1810, Hoffmannus 1827, and *A volume of oriental studies presented to Edward G. Browne* . . . (see Pedersen 1922).

²) That is to say, where the copy of the work from which the title is quoted is preserved.

- Bibl. Nat. = Bibliothèque Nationale, Paris.
 BM = British Museum, London.
 KB = The Royal Library, Copenhagen.
 Preuss. St. = Preussische Staatsbibliothek, Berlin.
 UB = The University Library, Copenhagen.

§ 10. With regard to the Index of authors at the end of the work, which refers to the bibliography only and not to the names mentioned in the Introduction, the following should be noted. The name given in the index has the same form as that under which the contribution is given in the bibliographical list¹⁾. — References to this form will be found under other or more correct forms when employed²⁾. Such references are also made where the form given may give rise to doubt³⁾, or where the same author's name occurs in different contributions either in a Latinised or national form⁴⁾, or in a single case, where an authoress takes another name by marriage but has made contributions to the history of the Mandaean both before and after marriage⁵⁾. — Finally, several contributions made by the same author in the same year are indicated by a reference number after the year⁶⁾.

An index rerum seems to us superfluous in view of the very detailed account of the contents of the Introduction given in the table of contents.

IV

§ 11. Numerous are the names that have been given since the time when they were first mentioned in scholarly works or travel books, down to our day, to the members of the religious sect now always called the Mandaean in research. Hence it will not be amiss in a historical survey of the study of this people, their language, customs, and religion, down through

¹⁾ E. g. Rycant, Bepier.

²⁾ E. g. Ricaut, Ricaut; Pespier.

³⁾ E. g. Boullaye-le-Gouz see La Boullaye-le-Gouz; Sacy see Silvestre de Sacy; Du Four de Longuerue see Longuerue.

⁴⁾ E. g. Lacroisius see La Croze; Mosheim see Moshemius.

⁵⁾ See Stevens and Drower.

⁶⁾ E. g. Norberg 1778², Lidzbarski 1922⁴.

the years to clear up this matter at the outset, since a clear view of it will be a guide to the historian and give him a better understanding of the development of the study.

§ 12. In *Diversi avisi particolari dall' Indie di Portogallo riceuuti* ... 1560, the first work known to me in which reference is made to the Mandaean, a circumstance is already touched upon which, corroborated as we shall see below by subsequent inquirers and explorers, recurs again and again in so to speak the whole of Mandaean research, until Nöldeke, with all the strength of his authority, directed a death blow against it¹⁾. In the above-mentioned work it is stated under the year 1555, that at Basra all are Christians but not perfect; it is said, continues the account, that St. John the Evangelist has preached here²⁾. That the author was here thinking of the Mandaean, but owing to insufficient knowledge or inaccurate information mentioned St. John the Evangelist instead of St. John the Baptist in this connection, seems to me beyond all doubt. Comparisons between the Mandaean religion and the Gospel of St. John came to occupy a prominent place in the history of Mandaean research later on, from the appearance of Johann Georg Overbeck's *Neue Versuche über das Evangelium des Johannes*. Gera 1784 until the year with which this bibliography concludes, but it is in the next oldest work known to me, viz. Hernando de Mendoza's *Advis de ce qu'il y a à reformer en la Compagnie des Iesuites* ... 1615, that we find that designation of the adherents of the sect mentioned which, as previously stated, we constantly come across until 1875. In Gaspard Fernandez' letter in this work, dated Goa December 18th 1608,

¹⁾ *Mandäische Grammatik*. Halle 1875, p. XX¹: Die Namen "Johanneschristen", "Zabier", die man ihnen oft in Europa beilegt, sind ihnen selbst unbekannt und durchaus unpassend. — Earlier investigators like O. G. Tychsen 1784 and P. J. Bruns 1792, besides several of their successors, had already raised objections to the first of the terms mentioned by Nöldeke, without, however, succeeding in outrooting it from research.

²⁾ Cf. also Godinho 1665, p. 95: O maior numero de Christãos que ha em Baçorá são os de S. Ião, chamados naquellas partes Sabís, os quaes se prezão de serem descendentes daquelles que conuerteo o glorioso S. Ião Euangelista, que dizem chegou com os rayos de sua doutrina a allumiar muitas terras do Oriente.

we find the following passage: *Il y a grand nombre de Chrestiens que l'on appelle de S. Iean Baptiste . . .*, and Andre Reares writes in a letter dated Goa February 18th 1609: . . . *quelques Peres pour instruire les Chrestiens qu'ils appellent Ioannites . . .* The famous traveller Pietro della Valle also, in a letter dated 27. di Luglio 1622, published in his *Viaggi . . . Parte II. Roma* 1658, calls the adherents of the sect Christiani di San Giouanni, as also by such names as Menadi and Sabbei. Subsequent to this we find the term Christiani S. Joannis Baptistae¹⁾ in the history of Mandaean research, (though as in Pietro della Valle in company with several other names), in the works of the following inquirers: Santiago 1630²⁾, Abrahamus Ecchelensis 1645, 1653, 1660, Philippus 1649, Ignatius 1652, La Boullaye-le-Gouz 1653, Thévenot 1663, Godinho 1665, Bourges 1666, Sebastiani 1666, Vincenzo Maria 1672, Tavernier 1676, Vansleb 1677, Dapper 1680, Angelus 1681, 1684, Hyde 1700, Simon 1703, Huntington 1704, Hübner (the Elder) 1706, Chardin 1711, Kaempfer 1712, Cerri 1715, Wolfius 1715, Calmet 1722, Bayerus 1731, Hübner (the Younger) 1733, Picart 1733, Beausobre 1734, Sale 1734, Banier 1738, Chambers 1738, Fourmont 1740, Longuerue 1750, 1754, Tassin 1750, Moshemius 1752, 1755, Baumgarten 1754, Büsching 1768, d'Anville 1779, Wahl 1784, Th. Tychsen 1797, 1799, Vincent 1797, Beckmann 1808, Feilmoser 1810, Brockhaus 1815, 1817, Brammer 1829, 1832, Lieber 1832, Hase 1834, Bohlen 1835, Boré 1840, Burckhardt 1840, Bernard 1848, Moroni 1853, Renan 1853, Crampon 1864.

§ 13. Parallel with and derived from the designation Christiani S. Joannis Baptistae we find another, far more rarely employed name: *Discipuli S. Joannis Baptistae*. The earliest source of this is Ignatius à Jesu, in whose *Narratio*

¹⁾ Christianos de san Iuan, Christãos de S. João, Christiani di San Giouanni, Chrétiens de Saint Jean (Baptiste), Christians of St. John, St. Johannis-Christen, Johannis-Christen, Johannischristen, Johanneschristen, Johannis-Christne. A peculiar form, Johanniter-Christen, occurs in Hübner (1706) 15. Aufl. 1735, col. 931 and in Zedler 1739, cf. Andre Reares' statement cited above. D'Anville 1779 has, amongst other forms, the name *Chrétienness du Sabéisme*, which is due to the confusion of two different names for the Madaeans.

²⁾ See below § 38, p. 45¹.

originis, rituum, et errorum Christianorum Sancti Ioannis . . . Romae 1652 we read among the list of names for the members of the sect, at p. 12: . . . *Mendai Iaia: id est discipulus, seu sectator Ioannis Baptistae*. The plural form is first met with in La Boullaye-le-Gouz, who, in his *Voyages et observations*. Paris 1653 gives three designations for the members of the sect, viz. Chrestiens de Saint Iean Baptiste, Sabis, and Mendai Iaia, giving as a translation of the last name *Disciples de Iaia*. Chardin, too, in his famous work *Voyages en Perse, et autres lieux de l'Orient*. Tome 2. Amst. 1711, besides other names, gives disciples de Jean as a translation of *menday yaya*. However, Augustin Calmet, who relies on Chardin, and who throughout his well-known and much used commentary to the Gospels of St. Mark and St. Luke, Paris 1715, unreservedly calls the members of the sect Disciples de saint Jean, seems to have been the first to have caused the more general adoption of the name. Indicating, as it does, that the adherents of the sect are the disciples of St. John the Baptist, it is more positively descriptive than the vaguer Christiani St. Joannis Baptistae. We encounter it especially among inquirers in the latter half of the 18th century, and it is not without interest, here as well as in other places in the following, to keep distinct the various forms of the name given in the succeeding enumeration, since we can then see the connection between and interdependence of the various groups of inquirers.

Discipuli S. Joannis Baptistae: Bruckerus 1742, Barkey 1771, Büttner 1771.

Johannesjünger: Herder 1775, Haenlein 1800, Feilmoser 1810, Neander 1826, Guericke 1833, Credner 1836, Rohden 1838, Gerock 1839, Sommer 1846, Holtzmann 1871.

Johannis Döparens Lärjungar: Norberg 1778.

Schüler Johannis: Bellermand 1787.

Johannisjünger: Jahn 1793.

Johannisjünger: Kellner 1793, Gatterer 1798, Lorsbach 1799, Russwurm 1800, Lindeman 1801, Neander 1818, Winer 1820.

St. Johannisjünger: Lorsbach 1807.

Disciples de Jean-Baptiste: Crampon 1864.

§ 14. Above, in § 5, we mentioned how European inquirers had for a long time confused the Madaeans with the Harranian

Ṣābians, the ṣābi'ūn mentioned in the Ḳorān, and with the Sabaeans in South Arabia. We also referred to the fact that the Mandaeans, who were recorded by travellers to be living in Southern Mesopotamia, were in consequence believed to be a remnant of the Early Sabians or the old Chaldaeans. All this has been so fully discussed by Chwolsohn in his learned book *Die Ssabier und der Ssabismus*. 1. Bd. St. Petersburg 1856, pp. 23 seq., that it will suffice in this connection to refer the reader to that work. The confusion prevailing on this point can no doubt be traced back to the first travellers mentioning the name of the Mandaean sect. Thus Philippus a SS^{ma} Trinitate writes as follows in Liber VI caput VII: *De Sobbis, siue Mendais* of his *Itinerarium orientale*. Lugduni 1649: ... *qui se inuicem vulgò vocant Mendai, ab Arabibus vocantur Sobbi; à Lusitanis autem dicuntur Christiani sancti Ioannis*. And in Ignatius à Jesu, in his work entitled *Narratio originis, rituum, et errorum Christianorum Sancti Ioannis* ... Romae 1652, p. 12, devoted entirely to the Mandaeans, we read: *Arabes, et Persae vocant ipsos Sabbi. Ipsi inter se, et etiam in suis libris vocantur Mendai, nec non aliquando Mendai Iaia: id est discipulus, seu sectator Ioannis Baptistae*. Similarly to Philippus, La Boullaye-le-Gouz says in his *Voyages et observations*. Paris 1653, p. 276: *Sabis par les Arabes se nomment dans leur langue Mendai, qui veut dire Disciples, ou Mendai Iaia Disciples de Iaia, que nous interpretons Iean Baptiste*, and pp. 280—281: ... *les Portugais les appellent Chrestiens de Saint Iean Baptiste*. And Manoel Godinho in his *Relação do novo caminho que fez por terra, e mar, vindo da India para Portugal no anno de 1663* ... Lisboa 1665, p. 95 writes as follows: *O maior numero de Christãos que ha em Baçorâ são os de S. Ioão, chamados naquellas partes Sabis* ...

Almost as early as the name Sabi, which we met with in the four authors quoted above, we encounter another name, Saba, in the accounts of other travellers. Thus in Pietro della Valle 1658, who, in addition to the names Christiani di San Giouanni and Menadi, mentions Sabbei, and in 1. partie of Melchisedech Thévenot's famous collection *Relations de divers voyages curieux* ... Here, on the map of Baṣra and environs, we find the following legend: *Vera Delineatio Civitatis Bassorae ... et — terrarum ei adiacentium, in quibus passim habi-*

tant familiae Sabaeorum Siue Mendaïorum, qui Vulgo vocantur Christiani S.^{ti} Ioannis. That we have thus, from the earliest days of Mandaean research, had two such different names as Sabi and Saba for the members of the sect, must further have added to the confusion and facilitated the subsequent unconcerned mixing up of the sect with quite different religious communities. In the following we give a list of the occurrence and use of these two names in the history of Mandaean research.

Sabi.

Sobbi: Philippus 1649, Sestini 1786.

Sabbi: Ignatius 1652, Huet 1679, 1691, Spencerus 1685, Büttner 1771.

Sabis: La Boullaye-le-Gouz 1653, Godinho 1665 (Sabîs), Dapper 1680, Angelus 1684, Le Moyne 1685, Chardin 1711, Calmet 1715, Fourmont 1740, Dupré 1819, Bousquet 1852.

Sabin: Rycaut 1668, Ziegler 1796 (Sabiner).

Saby: Pétis de la Croix 1694.

Sabi: d'Herbelot 1697, Beausobre 1734, Layard 1887.

Sabii: Huntington 1704, Kaempfer 1712, Le Quien 1740, Bruckerus 1742, Moshemius 1752, 1755, Michaelis 1763, Kaiser 1824.

Sabisme: Banier 1738.

Sabiisme: Fourmont 1740, Jaucourt 1765.

Sabiens: Otter 1748, Renan 1855, Crampon 1864, Lenormant 1872, 1880.

Sabier: Michaelis 1769, 1778, 1780, Bellermand 1787, *Beylagen* 1797, Th. Tychsen 1797, 1799, Gatterer 1798, Beckmann 1808, Brockhaus 1815, 1817, Gesenius 1815, 1817, Winer 1820, Münter 1827, Baur 1835, Obermeyer 1907.

Sabbier: Büttner 1771, Eichhorn 1779, Hirsching 1786.

Sabians: Ouseley 1819, Lieber 1832, Wiseman 1836, Reynolds 1887, Curzon 1892, Le Strange 1905.

Ssabier: Chwolsohn 1856.

Saba.

Sabbei: Pietro della Valle 1658, Vincenzo Maria 1672.

Sabéi: Sestini 1786, Moroni 1853.

Sabaei: M. Thévenot 1663, Wolfius 1706, 1715, Fabricius 1713, Longuerue 1750, Barkey 1771 (Sabei), Norberg 1781, Walch 1782, Kuinoel 1812, Tittmann 1816, Schott 1830.

Sabéens: J. Thévenot 1674, Vansleb 1677, Moreri 1689, Picques 1695, Simon 1703, d'Anville 1779, Boucher de La Richarderie 1808, Silvestre de Sacy 1810, Boré 1840, 1842, Silvestre 1841, Franck 1851, Hoefer 1852, Zotenberg 1874, Siouffi 1880, Rivoyre 1883.

Sabaeans (Sabeans): Chambers 1738, Vincent 1797, Hager 1801, Taylor 1842, Bode 1845, Duncan 1853, Layard 1853, 1887, Scott 1856, Houtum-Schindler 1891, Le Strange 1905, Longrigg 1925.

Sabäer: Hübner 1706 (15. Aufl. 1735: Sabbäer), Zedler 1742, Büsching 1768, Herder 1775, 1785, Michaelis 1780, Kleuker 1783, Bruns 1783, 1792, Bellermann 1787, Feilmoser 1810, Klaproth 1820, Seyffarth 1823, Wolf 1826, Volger 1832, Sengelmann 1863.

Soubbas: Damien 1873, Siouffi 1880.

Soubas: Lycklama 1874.

which connection?

§ 15. In this connection it would seem natural to mention two other names, one being derived from Saba and the other being a parallel form to Sabi. Abrahamus Ecchellensis, who rendered such great services to Mandaean research in its earliest period, and to whom S. J. Baumgarten first called attention in his *Nachrichten von merkwürdigen Büchern*. 6. Bd. Halle 1754, p. 270, though he only came to occupy a prominent place in Mandaean research after the appearance of P. J. Bruns's paper of 1792 in H. E. G. Paulus's *Memorabilien*, mentions in an extensive section of his learned *Concilii Nicaeni praefatio* ... Parisiis 1645, among those *qui duo principia tenent*, the *Sabaitae*, *qui Chaldaei, et Christiani S. Ioannis Baptistae nuncupantur*. In the works by him dated 1653 and 1660 included in this bibliography, this name is likewise applied to the members of the sect, but though we meet with the name Sabaitae (Sabaiti, Sabaites) in such inquirers as Angelus 1681, 1684, Simon 1685, Moreri 1689, Marraccius 1698, Maius 1716 (Sabbaitae), Bayerus 1731, Beausobre 1734, Tassin 1750, Paciaudius 1755, Moroni

Sabaitae

1853, this name never became as prevalent as the above-mentioned Saba.

§ 16. About the year 1700 we meet with another rendering of Sabii in three university dissertations from Uppsala, Wittenberg, and Giessen. When both Peringerus 1691, J. C. Wolfius 1706, and Maius 1716 substitute Zabii for Sabii, we have a distinct feeling that this was done partly under the influence of Samuel Bochart's etymological view in *Geographiae sacrae pars prior Phaleg* ... Cadomi 1646, p. 249, and partly in deference to John Spencer's authority. For, in Joannes Spencerus, *De legibus Hebraeorum ritualibus et earum rationibus, libri tres* ... Cantabrigiae 1685 the name Zabii is the prevalent form. Though neither Peringerus's nor Maius's dissertations contain anything but a repetition of the vague views of their contemporaries as to the various religious communities commingled under the name of Sabii, they were nevertheless subsequently reprinted by J. C. Schlaegerus in *Dissertationum rariorum de antiquitatibus sacris et profanis fasciculus novus* ... Helmaestadii 1744, from which reprint I have quoted them in this bibliography, since I have not been able to trace the originals. Later on we meet with the same rendering, Zabii, in the famous traveller Kaempferus 1712, in Calmet 1728 (Zabians) and Paciaudius 1755. However, it was only subsequent to 1780 that this name was generally adopted by German investigators¹⁾, after Johann David Michaelis in 15. Theil of his *Orientalische und Exegetische Bibliothek* had put in a plea for the substitution of the name Zabier for Sabäer or Sabier. In addition to the authority of Michaelis, we must point out the enormous importance attached in theological circles to the fact that this name was accepted by Lorschbach, the highly esteemed authority on Mandaean research, by Gesenius in his long standard article in the specimen number of Ersch und Gruber's *Allgemeine Encyclopädie der Wissenschaften und Künste* ... Lpz. 1817²⁾, and by Ulrich Friedrich Kopp (1821), the greatest authority

Zabii

subsequently
1780

¹⁾ After that year I am only acquainted with Crampon 1864 (Zabians) in France, and only with J. T. 1816 and Chambers 1868 (Zabism) in England.

²⁾ From this source the name Zabier has been adopted in Krünitz's *ökonomisch-technologische Encyclopädie* ... Berl. 1857.

on ancient scripts. The following inquirers have employed the name Zabier (Zabiens, Zabii, Zabaei) about the Mandaean religious sect or its script and language: Michaelis 1780, Bruns 1783, Bellermand 1787, Haenlein 1800, Russwurm 1800, Lindeman 1801, Eichhorn 1807, Lorsbach 1807, Feilmoser 1810, Kuinoel 1812, Brockhaus 1815, 1817, Tittmann 1816, Gesenius 1817, Neander 1818, 1826, Kopp 1821, Hoffmann 1823, Tholuck 1827, Baumgarten-Crusius 1828, Schott 1830, Olshausen 1832, Guericke 1833, Hase 1834, Bohlen 1835, Credner 1836, Stuhr 1837, Rohden 1838, Gerock 1839, Burckhardt 1840, Reithmayr 1852, Bunsen 1854, Dux 1854, M. C. 1857, Valroger 1861, Euting 1865, Obermeyer 1907. It was only Nöldeke's above-mentioned urgent representation¹⁾ which banished this name from Mandaean research.

§ 17. The name Madaeans, which has become the generally accepted designation since the publication of the large standard editions of the Qolastā and the Ginzā by Euting and Petermann in 1867, and since the appearance of Nöldeke's grammar in 1875, is already met with in the very earliest period of Mandaean study. At the outset two different forms of the name must be distinguished, an e-form: Madaeans which, up to the time when Nöldeke's *Mandäische Grammatik*. Halle 1875 appeared, was used to a preponderating extent compared with the a-form, Madaeans. Above in § 14, pp. 20—21, in another connection, we cited statements by Philippus 1649, Ignatius 1652, La Boullaye-le-Gouz 1653, Pietro della Valle 1658, and M. Thévenot 1663, in which the e-form (Mendai, Menadi) was mentioned, and in continuation hereof we now give a conspectus of the occurrence and use of the e-form in the history of Mandaean research.

Madaeans.

Menadi: Pietro della Valle (1622) 1658.

Mendai: Philippus 1649, Ignatius 1652 (M. Iaia), La Boullaye-le-Gouz 1653 (M. Iaia), M. Thévenot 1663, Tavernier 1676 (M. Iahia), Angelus 1684, d'Herbelot 1697 (M. Iahia), Chardin 1711 (menday yaya), Kaempferus 1712 (M. Ijai), Zedler 1742, Moshemius 1755 (M. Ijahi), Paciaudius 1755

¹⁾ Page 171.

(M. Iahia), Büsching 1768 (M. Jahia), Büttner 1771 (M. Ijai), Wahl 1784 (M. Juchja), Bellermand 1787, 1793 (M. Ijai and M. Jahia).

Mendays Sabeers: Dapper 1680.

Mendaei: Bernardus 1689, 1697, 1698, Hyde 1700, Huntingtonus 1704, Wolfius 1706, Maius 1716, Moshemius 1752, Michaelis 1763, O. G. Tychsen 1793, Kuinoel 1812, Schott 1830.

Mendaeae: C. B. Michaelis 1741.

Mendaiens: Banier 1738.

Mendäer: Baumgarten 1745, Michaelis 1769, 1788, O. G. Tychsen 1778, 1784, 1793, Jahn 1793, Haenlein 1800, Guericke 1833, Sommer 1846, Petermann 1858, Langen 1868.

Mendéan, Madaean: Sharpe 1767, Hager 1801, Wiseman 1836, Bunsen 1854, Eadie 1862, Worman 1880.

Mendians: Worman 1880.

Mendéens: Stapfer 1880.

Falling into line with these we have an e-form which is undoubtedly due to influence from a-forms used by Richard Simon in 1685 and Fourmont in 1740 (see § 18):

Mendaitae: Bayerus 1731, 1742.

Mendaites: Bertrand 1848, Renan 1853, 1855, 1877, Lenormant 1872, 1880, Babelon 1881, Taylor 1883.

Mendaiten: Chwolsohn 1856.

§ 18. Abrahamus Ecchellensis was the first to use the a-form, Madaeans, which has been in general use for the past fifty years. In a note in his Latin translation of Hebediesu's *Catalogus librorum Chaldaeorum* ... Romae 1653 he mentions the following names of the religious sect in Southern Mesopotamia: Mandaitae, Chaldaei, Sabaitae, and Christiani Sancti Ioannis Baptistae. In a later work by him, *Eutychius Patriarcha Alexandrinus vindicatus, et suis restitutus Orientalibus; siue Responsio ad Ioannis Seldeni Origines* ... Pars altera. Romae 1660, where detailed mention is made of the Sabaitae Chaldaeorum based chiefly on the afore-mentioned book by Ignatius published in 1652, the name Mandaitae has been replaced by Mandaij. From these two forms in Abrahamus Ecchellensis all the a-forms in later works are derived. Presumably the use of them by Richard Simon in his *Histoire critique du Vieux Testa-*

ment . . . Rotterdam 1685, of European fame, contributed not a little to their propagation, nevertheless the survey below of the use of the a-forms in their different renderings will show how little known was the use of this form in the history of Mandaean research down to 1875.

Mandaeans.

- Mandaitae: Abrahamus Ecchellensis 1653, Peringerus 1691, Fabricius 1713, Wolfius 1715, Maius 1716, Longuerue 1750, Paciaudius 1755.
 Mandaij: Abrahamus Ecchellensis 1660, Le Moyne 1685 (Mandai Jaja), Burckhardt 1840 (Mandai-Jahia).
 Mandaites: Simon 1685, Fourmont 1740, Tassin 1750, Matter 1828, King 1887.
 Mandaitis: Picquesius 1695.
 Mandéyens: Picquesius 1695.
 Mandäer: Hezel 1788, Bruns 1792, Seyffarth 1823, Nöldeke 1862, 1875, Euting 1865, 1867, Petermann 1867.
 Mandéen: Klaproth 1832.
 Mandaiti: Moroni 1847.
 Mandaites: Franck 1851, Zotenberg 1874.
 Mandaitic: Budge 1900.

§ 19. We have yet to mention two names which appear very late in the history of Mandaean research, the names Galilaeans and Nasaraeans¹). Both of them are the result of erroneous scientific conclusions, hence they have only survived for a short time. Both can be traced to the account mentioned in § 6, which Conti gave Norberg of the Galilaeans or Nazaraeans at El-Merkab. Referring the reader to what was there adduced, we shall here merely point out that whilst the terms Galilaeans of the language and Galilaeans for the members of the sect were only used by a small minority of inquirers besides Norberg and his enthusiastic interpreter J. D. Michaelis, the other term in many alternative forms became more wide-spread. This was presumably in part due to O. G. Tychsen's authority²).

¹) On the names Chaldaei and Nabataei see below, § 38.

²) In his *Elementale Syriacum* . . . Rostochii 1793, p. 78 he reproduces in four lines a *Specimen linguae et scripturae Mendaeorum s. Nasairiorum in Chaldaea*.

but it was especially a consequence of the fact that Norberg gave the name of *Codex Nasaraeus* to his Syriac transcription with accompanying Latin translation of the Ginza. We give a list of the occurrences of the names.

Galilaeans.

Norberg 1778, 1779, 1781, 1783, Michaelis 1781, 1784, 1788, Wahl 1784, Hirsching 1786, Storr 1786, Fry 1799, Adelung 1806.

Nasaraeans.

Nazareer: Norberg 1779, 1783.
 Nassairii: O. G. Tychsen 1793.
 Nasiräer: Lindeman 1801.
 Nasaraei: Norberg 1815—16, 1817.
 Nazaräer: Neander 1818, 1826.
 Nazoräer: Winer 1820, Hase 1834, Sommer 1846.
 Nasareans: Wiseman 1836.
 Nasaräer: Stuhr 1837.
 Nazoréens: Buckhardt 1840, Renan 1853.
 Nazoreans: *Nazoreans* 1855.
 Nazaréens: Tempestini 1856.
 Nazarenes: King 1887.
 Nasoraeans: Arendzen 1911.

V

§ 20. The earliest information of the Mandaean language was given to the European learned world by Melchisedech Thévenot. In the afore-mentioned work *Relations de divers voyages curieux* . . . 1. partie. Paris 1663 published by him, we find amongst other things an engraved plate with the following legend: *Alphabet de la langue des anciens Caldeens, dont les lettres suivent l'ordre des lettres de l'Alphabet Hebraique*. Above this alphabet there is reproduced part of a Mandaean text which, according to *Recueil de voyages de Mr THEVENOT* . . . Paris 1681, p. 13 is described as follows: *Commencement d'un Livre des Chaldéens de Bassora, autrement appelez les Chrétiens de S. Jean, écrit en caracteres tres-anciens non encore vûs en Europe* . . . This alphabet, deduced by Thévenot from the

Ginza = Codex Nasaraeus

The Language

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above-mentioned text which was derived from a Parisian codex¹⁾, is the source of several of those which are reproduced by the inquirers of the succeeding years (Sharpe 1767, Büttner 1771), and even Norberg (1781) consulted it. — The Mandaean alphabet next communicated is found in Eduardus Bernardus, on whose engraved folio plate dating from 1689²⁾ it is reproduced among 28 other alphabets. This Mandaean alphabet is further reproduced together with other alphabets in *Inscriptiones Graecae Palmyrenorum* ... Trajecti ad Rhenum 1698, published by Bernardus in conjunction with Thomas Smith, and reprinted in Thomae Smithi *Opuscula ex itinere ipsius Turcico praecipue enata* ... Rotterdami 1716. Bernardus's alphabet was the source of that reproduced by the Benedictines of St. Maur, René Prosper Tassin and Charles François Toustain, in the gigantic work, of international importance for its time, compiled by them and entitled *Nouveau traité de diplomatique* ... Tome 1. Paris 1750. — Whilst it is difficult to determine the origin of the alphabet reproduced in Diderot's *Encyclopédie* (1763), which is communicated by Fry from this source in 1799, the alphabets given by the two famous explorers Kaempferus (1712) and Carsten Niebuhr (1778) are independent reproductions by the travellers themselves. — On the basis of an extensive personal examination of Mandaean manuscripts — and drawing further on such predecessors as Thévenot, Kaempferus, Büttner, and Niebuhr — Matthias Norberg then reproduced a Mandaean alphabet which in the floodtide of Mandaean research about the year 1800 became the standard one and was followed slavishly amongst others by Michaelis in 1784 and Wahl (1784). It appeared in his *De religione et lingua Sabaeorum commentatio* ... Gottingae 1781, the treatise which at a stroke brought the discussion about and interest in the Mandaeans temporarily into the forefront of oriental research. — It was not until Kopp, a scholar of profound learning and acute insight, had published his masterly *Bilder und Schriften der Vorzeit*. 2. Bd. Mannheim 1821, and had given a clear, thoroughgoing, and bibliographically

¹⁾ Cf. Th. Tychsel in C. F. Stäudlin's *Beiträge zur Philosophie und Geschichte der Religion und Sittenlehre überhaupt* ... 3. Bd. Lübeck 1797, pp. 55—56.

²⁾ New edition by C. Morton 1759.

fairly complete and accurate conspectus of the investigation of the Mandaean script up to the year 1821 in the section *Schrift der Zabier*, pp. 326—342, that Norberg's serious errors in regard to the written form of the Mandaean laryngeals (gutturals) were corrected. Thus Kopp's alphabet is the first accurate one, identical with that which was subsequently, by Euting's and Nöldeke's publications in 1867 and 1875, established as the Mandaean alphabet. How little fruit Kopp's observations bore in the first instance will be seen from the fact that Burckhardt, who in 1840 devoted a special dissertation to the Mandaeans, thought it sufficient, as regards the alphabet, to collocate Niebuhr's, Kaempferus's, Thévenot's and Norberg's reproductions.

§ 21. In the course of time various views have been put forward concerning the origin of the Mandaean script. Whilst referring the reader for all details to the above-mentioned section of Kopp's learned work of 1821, we shall here merely point out the main trends in these views down to recent times. After Richard Simon in 1685 had called attention to the similarity of the Mandaean script to Estrangelo, we meet with the view, expressed by Hyde (1700), La Croze (1714), Baumgarten (1745), and Michaelis (1763), that the Mandaean alphabet is the earliest Syriac one, from which the Estrangelo script derived its origin. This view was opposed only by Ravius in 1775. He pointed out that the contrary must be the case: the Mandaean script, he said, was in all particulars derived from Estrangelo. Similarities between the Mandaean and Mongolian alphabets were pointed out by Bayerus (1731)¹⁾, whose view was accepted by Fritz (1748), whilst Klaproth (1820, 1832) demonstrated similarities to the Uigurian script. — H. E. G. Paulus (1794), on the other hand, thought that the Mandaean alphabet was derived from the Hebrew alphabet, and for comparison quotes inscriptions from Palmyrene monuments. — Kopp (1821, p. 334) in the main adopts the view of Paulus, though he is not blind to the parallel development of the changes in the evolution of the Mandaean and Persian scripts in the Sassanian age. He writes: *Was den Ursprung des zabischen Alphabets betrifft; so billige ich allerdings dasjenige, was Paulus*

¹⁾ His views are repeated in Petty (1767).

(Memorabil. VI. 110) sagt, dass es nämlich zunächst mit dem palmyrenischen und altsyrischen zu vergleichen sey. Allein bey den Zabiern hat diese semitische Schrift noch manche andere Veränderung erlitten, welche derjenigen ähnlich ist, die man bey den Persern ebenfalls bemerkt. Ich rede hier nicht von der neuesten persischen Schrift; sondern von der unter den Sassaniden sichtbaren. — Nöldeke adopted this view and further developed it, assuming a connection between the earliest forms of the Pahlevi alphabet and the Mandaean alphabet¹): Schliesslich noch ein Wort über die mandäische Schrift. Dieselbe ist aller Wahrscheinlichkeit nach in Babylonien selbst durch allmähliche Umwandlung der aramäischen entstanden. Ziemlich nahe steht sie der Schrift auf den vorsasanischen Münzen Iran's und den ältesten Formen des Pehlevialphabetes, wie es auf den Inschriften erscheint, namentlich der zweiten Gattung (s. g. Chaldaeo-Pehlevi). Die Abweichungen sind zum Theil durch die Verwendung als Cursivschrift bedingt²). — Against this theory put forward by Nöldeke, Brandt in 1915 advanced the conjecture of a relationship between the Mandaean script and that which we encounter in Nabataean inscriptions from the 1—5. century A. D. (El-Hajr, Sinai), a supposition which was accepted by Hans Jensen (1925) who pointed out that the Mandaean alphabet is of a Nabataean type, showing influences from Nestorian-Syriac script.

§ 22. Finally we enumerate, partly the publications included in the bibliography which reproduce the Mandaean alphabet, partly such as contain observations or studies on the script and the character of the language.

The Alphabet.

M. Thévenot 1663, Bernardus 1689, 1698, 1759, Kaempferus 1712, Bayerus 1731 (only some few characters), Tassin 1750, Diderot 1763, Sharpe 1767, Büttner 1771, Niebuhr 1778, Norberg 1781, Michaelis 1784, Wahl 1784, Fry 1799, Klaproth 1820, 1832, Kopp 1821, Burckhardt 1840, Euting 1867, Lenormant 1872, Nöldeke 1875, Faulmann 1878, 1880, Taylor 1883, Jensen 1925, Macler 1927.

¹) This view had already been put forward by O. G. Tychsen (1784, pp. 428 seq.).

²) *Mandäische Grammatik*. Halle 1875, p. XXXIV.

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Abrahamus Ecchellensis 1645, Simon 1685, 1708, La Croze 1714, 1717, Bayerus 1731, Baumgarten 1745, Fritz 1748, Tassin 1750, Longuerue 1754, Michaelis 1763, Petity 1767, Büsching 1768, Büttner 1771, Ravius 1775, O. G. Tychsen 1778, Eichhorn 1779, Norberg 1779, 1781, Michaelis 1780, 1781, Bellermann 1787, Paulus 1794, Hager 1801, Lorsche 1807 (the first author to compare Mandaean with other Semitic languages), Silvestre de Sacy 1819—20, Kopp 1821, A. Th. Hoffmann 1823, 1827, Davies 1851, Bunsen 1854, Nöldeke 1862, 1869, 1871, 1875: *Mandäische Grammatik*, by which the scientific study of the language was founded in an almost final form, 1898, 1915—16, 1921, Merx 1867, Lenormant 1872, Dozy 1885, G. Hoffmann 1894, Brandt 1915, Epstein 1922.

VI

§ 23. Abrahamus Ecchellensis was the first to mention the holy writings of the Mandaeans. In his afore-mentioned *Concilii Nicaeni praefatio* ... Parisiis 1645 he briefly states that the Mandaeans have books written in *Chaldaicâ linguâ et characteribus*, one bearing the name of Adam, the other that of St. John the Baptist. But in his subsequent work *Eutychius Patriarcha Alexandrinus vindicatus, et suis restitutus Orientalibus* ... Pars altera. Romae 1660, previously referred to by us, he goes more fully into the question and here mentions the following Mandaean writings: *Sedra Ladam*, *Drascia Diahia*, and *Sphar Maluasce*; and he adds (on p. 333) that he himself is in possession of a chapter of *Sidra Adam*, perhaps the same manuscript which J. A. Fabricius referred to in 1713 as a Mandaean manuscript in Rome known to him. The author next in succession is Ignatius who, in his publication of 1652, dealing exclusively with the doctrines, cult, and errors of the Mandaeans, writes at p. 78: *Solummodo habent aliquos libros compositos à suis Sacerdotibus plenos fabulis, et erroribus, quos dicunt se accepisse à S. Ioanne Baptista*. At p. 41 he mentions one of these books, *Diwan*, stating that it is especially from this source that he has derived the extracts of Mandaean doctrines following below in pp. 41—54 of his book. That he was wrong in this state-

1) Ecchellensis 1645
2) Ignatius 1652

ment, we shall see below in § 27. After Ignatius, further knowledge of the holy writings of the Mandaeans was obtained through the accounts of the famous travellers from the 17th and the beginning of the 18th century, such as La Boullaye-le-Gouz (1653), M. Thévenot (1663), J. Thévenot (1674), Tavernier (1676), Chardin (1711), Kaempferus (1712).

§ 24. The first Mandaean manuscript was probably brought to Europe in 1652 by Ignatius à Jesu. It was the above-mentioned holy book, *Dîvân*, referred to by himself, and the manuscript was preserved in Sacra Congregazione di Propaganda Fide in Rome. From here the manuscript was, at an unknown date, transferred to Velletri and there incorporated with Cardinal Borgia's collections. The manuscript portion of these was divided into two parts in 1804; one of these was transferred to Naples whereas the other, to which the manuscript of the *Dîvân* belonged, was definitely united in 1806 with the manuscripts in Congr. di Prop. Fide under the title of Museo Borgiano di Propaganda Fide. In 1902 these manuscripts were transferred from here to the Biblioteca Apostolica Vaticana, and in 1928 the manuscript of the *Dîvân* received the following final signature: *Borgiano siriano 1751*. That several other Mandaean manuscripts besides this were brought to Rome in the latter part of the 17th century, partly by the efforts of Ignatius and partly through Abrahamus Ecchellensis (cf. above § 23), will appear from Fabricius (1713), Assemanus (1728), Th. Tychsen (1799, p. 238), Renan (1850), and Euting (1904). — In 1674 François Pétis de la Croix, fils, brought home to the famous *Bibliotheca Colbertiana* in Paris the very important manuscripts of the *Ginzā* on which both Norberg's and Petermann's editions of 1815—16 and 1867 are based, as recorded by Angelus (1681), by Pétis de la Croix himself (1694), and by Simon (1708) and Fabricius (1713). Other Mandaean manuscripts reached Colbert from Basra about 1678 by the agency of Angelus and the Marquis de Nointel, French ambassador at Constantinople (Th. Tychsen 1797, p. 293). Later (about 1750)

¹⁾ My respectful thanks are due to Eugenio Tisserant, Pro-Prefetto della Biblioteca Apostolica Vaticana, for detailed information of the Mandaean *Dîvân* manuscript in Rome. According to this information, inaccuracies are found in Millin (1807) and Poertner, Euting (1904).

Jean Otter, the famous traveller, according to Anquetil Du Perron (1771), Kleuker (1783), and Zotenberg (1874), added to the collection of Mandaean manuscripts in the Bibliothèque Nationale¹⁾. — Almost at the same time as Colbert, in the year 1681, Robert Huntington, through the agency of the Carmelite general at Basra, Agathangelus à Sancta Theresia, acquired three Mandaean manuscripts²⁾ which he presented to the Bibliotheca Bodleiana at Oxford in 1692. These are included in the descriptive catalogue *Catalogi librorum manuscriptorum Angliae et Hiberniae in unum collecti ... Tomus I. Oxoniae 1697*, p. 279, written by Ed. Bernardus, in the section describing *Librorum manuscriptorum Bibliothecae Bodleianae classis duodecima continens codices orientales DCXLVI. quos e bibliotheca viri optimi et clarissimi Roberti Huntingtoni. lubens redemit Academia Oxoniensis A.D. 1692*. — Other places where either original Mandaean manuscripts or copies of such are found (or were found) are The British Museum, London³⁾, The Library of the Royal Asiatic Society, London⁴⁾, Weimar⁵⁾, Göttingen⁶⁾, and Leiden⁷⁾. What, on the other hand, has become of Mandaean manuscripts, originals or copies, which are occasionally mentioned during the further development of Mandaean research⁸⁾ we are not here prepared to say.

§ 25. Finally we give below a complete list of the inquirers mentioned in the bibliography who have either briefly referred to or more fully described Mandaean manuscripts in European private or public ownership.

Abrahamus Ecchellensis 1660, Angelus 1681, Peringerus 1691, Bernardus 1697, Simon 1708, Fabricius 1713, Assemanus 1728,

¹⁾ On Picques's copies of Mandaean manuscripts in the Bibliothèque Nationale, see above § 3 c.

²⁾ Cf. Roberti Huntingtoni *Epistolae* ... Londini 1704, pp. 43, 84.

³⁾ Euting 1865, Wright 1872.

⁴⁾ A copy of the *Dîvân* manuscript, see Wiseman 1836.

⁵⁾ Fourmont's copy, see § 3 c.

⁶⁾ Knös's and Lorsbach's copies, see § 3 c.

⁷⁾ Weijersius, de Jong 1862.

⁸⁾ The Mandaean manuscript in the ownership(?) of J. G. Eichhorn, Jena; copies belonging to Paulus and Wiseman; copies executed by O. G. Tychsen; see § 3 c.

Montfaucon 1739¹), La Croze 1746, Anquetil Du Perron 1771, Mosheim 1776, Norberg 1778, 1779, 1815—16, Eichhorn 1779, Michaelis 1780, Kleuker 1783, Hirsching 1786, Th. Tychsen 1797²), 1799, Lorschach 1807, Millin 1807, Hartmann 1817, Silvestre de Sacy 1819—20, Hoffmann 1823, 1827, Wiseman 1836, Burckhardt 1840, Renan 1850, Migne, Mas-Latrie 1853³), Weijersius, de Jong 1862, R. Payne Smith 1864, Euting 1865, Wright 1872, Zotenberg 1874, Nau 1911.

VII

§ 26. The first to publish part of an original Mandaean text was Melchisedech Thévenot in 1663, as we stated above in the beginning of § 20, but it is not until 1781 that we first meet with Mandaean texts, in Syriac transcription accompanied by a Latin version, in Matthias Norberg's pioneer work *De religione et lingua Sabaeorum commentatio*. Up to that year our knowledge of what was contained in the holy writings of the Mandaeans was exclusively derived from the reports of their contents or fragments thereof communicated by travellers or missionaries who had noted down such during their stay among the Mandaeans.

§ 27. Thus Ignatius à Jesu in 1652 at pp. 25—26 gives a transcription and translation of the Mandaean form of baptism: *Bescemeon Edai Rabbi Cadmai Nocrai men Haleme Ednure Ietiri Edelai Colleon Ouadi. Quae verba hanc habent significationem. In Nomine Ipsius Domini primi Nouissimi ex Mundo Paradisi Altioris omni Altitudine omnium Creatoris*. But further, we find in his work at pp. 41—54 detailed accounts of the contents of Mandaean writings which often read almost like a regular Latin translation of the original texts. Ignatius himself says of these passages that *extracta sunt à supradicto volumine, quod dicitur Diuan ...*, but Th. Tychsen in 1797 rightly points

¹) Extract of an inadequate reproduction of Étienne Baluze's catalogue, never published, of Colbert's manuscripts, see L. Delisle, *Le Cabinet des manuscrits de la Bibliothèque Impériale*. Tome I. Paris 1868, p. 483.

²) Contains the first detailed description of the Mandaean manuscripts preserved in Paris and Oxford; the section dealing with the Paris manuscripts is based on the communications of Silvestre de Sacy.

³) A literal reproduction from Montfaucon 1739.

out that other holy writings besides the Mandaean Dîvân must be the source from which these extracts are derived.

Three famous travellers from the 17th century likewise quote the Mandaean form of baptism. La Boullaye-le-Gouz (1653, p. 285) merely gives a translation which runs as follows: *Au nom de Dieu premier et dernier, Seigneur du monde, et du Paradis, Maître et Createur de tous*¹), and similarly in the case of rites used at the sacrifice of hens (p. 287): *Au nom de Dieu, cette chair soit pure à tous ceux qui la mangeront*²). Jean Thévenot (1674) and Tavernier (1676), on the other hand, give both a transcription and a translation of the Mandaean form of baptism. In Thévenot (1689, p. 585) it runs as follows: *Biscemeon edai rabbi eadmai nocrai men haleme, c'est-à-dire, In nomine Dei Domini antiqui, potentis, ante lucem mundi scientis omnia quae facimus*; in Tavernier, p. 223, it reads: *Beesme-brad er-Rabi, Kaddemin, Akreeri, Menhal el gennet Alli Koulli Kralek, c'est à dire: au nom du Seigneur premier et dernier du monde et du paradis, le plus haut Createur de toutes choses*³). But in addition Tavernier gives a fragment of a Mandaean history of the creation (pp. 230—231): *Après que l'Ange Gabriel eut fait le monde par le commandement de Dieu, il luy tint le discours qui suit. Seigneur Dieu, voilà que j'ay basti le monde que vous m'avez commandé. J'ay eu beaucoup de peine pour ce sujet, et mes confreres aussi, qui m'ont aidé pour élever de si hautes montagnes qui semblent toucher et soutenir les Cieux. Et qui pouvoit sans grand travail avoir fait chemin aux rivières parmi ces montagnes, et donner son lieu à chaque chose? De plus, grand Dieu, par l'aide de vostre bras tout-puissant nous avons donné à ce monde*

¹) The Portuguese missionary Manoel Godinho in 1665 at p. 95 also gives a translation of the Mandaean form of baptism which runs as follows: *Eu te baptizo assi, e da maneira que baptizou a Christo o santo Baptista*.

²) Cf. Chardin (1711, p. 309), who gives a French version of this religious form only: *au nom de Dieu que cette chair soit nette pour tous ceux qui en mangeront*.

³) The form of baptism given by Dapper (1680, p. 159), viz. *Beesme-brad er Rabi, Kaddemin, Akreeri, Menhal, el gennet Alli Koulli Kralek. Dat is: In den name Gods, d'eerste en laetste der werelt, heer des paradijs, en de hooghste Schepper van alle dingen*, is quoted from Tavernier, as is also the fragment of the creation given at p. 163.

une telle perfection, que les hommes ne sçauroient s'imaginer aucune chose pour leur profit qui ne s'y trouve. Cependant pour la satisfaction que je devrois avoir d'avoir fait un si bel ouvrage, je ressens beaucoup d'affliction etc. If now we compare this account of the creation with the afore-mentioned quoted by Ignatius (1652, pp. 44 seq.)¹⁾ one of two suppositions is possible. Either Tavernier based his account on that of Ignatius, even though he gives quite a different version of the form of baptism, or both accounts must be based on the same Mandaean text. Since Tavernier does not cite Ignatius, but merely winds up his remarks on the Mandaeans as follows (p. 231): *Voila tout ce que j'ay pû decouvrir de la religion des Chrestiens de S. Iean*, a statement which may include a knowledge of Ignatius's work, which antedated his by 24 years, we are uncertain as to what conclusion we can draw on this point. On the other hand, it is quite obvious that Kaempferus (1712), whose communications concerning the Mandaeans are constantly supplemented by means of his knowledge of Ignatius's work, when mentioning the creation as described by the Mandaeans, (pp. 443 seq.), does not draw upon original Mandaean texts, but gives the reader a paraphrase of Ignatius's account in pp. 44—47. The same perhaps applies to Chardin (1711) in his record of the creation at p. 308.

§ 28. In addition to the fragment of a Parisian codex published by M. Thévenot which we mentioned above in §§ 20 and 26, we meet with only one instance, before Norberg's treatise in 1781, of a passage reproduced from an original Mandaean text. It is Thomas Hyde who, in his famous *Historia religionis veterum Persarum, eorumque Magorum* . . . Oxonii 1700, plate XVI, reproduces part of a Codex Huntington. from the Bibliotheca Bodleiana, Oxford, like Thévenot, without adding any trans-

¹⁾ We need only cite the beginning: *Domine Deus en construxi hunc mundum, sicut tu vides, et quemadmodum iussisti mihi. Enim uero tu scis quae, et quanta passi sumus, et quos labores sustinuimus, ego, et ministri mei in eius constructione. Quis enim poterat sine maximo labore tot montes fabricare, quorum aliqui capita supra nubes extollunt, et cacuminibus Coelum sustinere videntur. Quis poterat inter ipsos montes viam fluminibus aperire, et iter ipsis sternere etc.*

lation or comment¹⁾. In C. F. Stäudlin's *Beiträge zur Philosophie und Geschichte der Religion* . . . 3. Bd. Lübeck 1797, pp. 55—64 Th. Tychsen has given a transliteration in Hebrew characters of Thévenot's and Hyde's texts, the latter accompanied by a translation. From Th. Tychsen's investigations it appears with all plainness, as was only to be expected, that both fragments are very inadequately reproduced, especially that in Thévenot.

§ 29. It was Matthias Norberg who laid the foundations of Mandaean textual study. He was the central figure in the Mandaean research of his own era, from the time when, in 1781, in his treatise on the Mandaean religion and language which we mentioned in § 26, he had given passages from various Paris codices with translations appended, until he concluded his fruitful studies, so important to the advance of Mandaean research, by the publication, in 1815—17, of his edition of the *Ginzā*, the *Codex Nasaraeus*, including a Mandaean and Latin vocabulary and an index of names. His work on Mandaean texts, his Syriac transcription of these, his translations as well as his confusion of the Mandaean laryngeals (gutturals) have been criticised by Bruns (1783), O. G. Tychsen (1784), Th. Tychsen (1799), and Kopp (1821). But other contributions published during the same period have appeared as a result of Norberg's work, thus especially the parts of the Oxford codices published by Paulus (1792), Th. Tychsen (1797, the Paris codices communicated by Silvestre de Sacy; 1799), and Lorsbach (1799, 1807), in all of which Hebrew characters are employed for the transcription while the texts are partly accompanied by Latin or German translations and detailed linguistic notes. And even if several of these contributions to textual study, especially Lorsbach's, must be said to point the way to a surer understanding of Mandaean texts than Norberg's, yet the latter's Latin translation of the whole of the *Ginzā* is the richest result of the work of this generation. We may with O. G. Tychsen (1784) regret that it was not Lorsbach but Norberg who was enabled to accomplish this great feat, because Lorsbach

¹⁾ Four lines of Hyde's text are given in Syriac characters in O. G. Tychsen, *Elementale Syriacum* . . . Rostochii 1793, after the 2nd edition of Hyde's work, Oxonii 1760.

Textual
Study:
foundations
laid by
Norberg

a Latin
translation
of the whole
by
Norberg.
This, in turn,
translated
into French.

Norberg
the central
figure
in
research

Production
of passages
from original
text -

was the better philologist, and so better able to carry through a text edition and translation of the Ginzā, as the science of his time went. But it was Norberg's work that started the whole contemporary theological discussion concerning the relation between the Mandaean religion and the Johannean writings in the New Testament (Overbeck 1784, Michaelis 1788, Kleuker 1795). On it the larger works on the Mandaeans in the succeeding period were based (Brammer 1829, 1832, Burckhardt 1840), and through Tempestini's French translation in 1856 of Norberg's Latin version of the Ginzā, it finally became the general property of the scientific world.

§ 30. It was not until 1867 that Norberg's edition of the Ginzā was superseded by that of H. Petermann, which is based on four Paris manuscripts and gives an autographic text in the original Mandaean characters. This edition, which cannot strictly be called a critical text edition, is so far the only one accessible to inquirers. On the basis of this Wilhelm Brandt, in 1893, published German translations of selected passages. In the same year, 1867, in which Petermann's edition of the Ginzā appeared, J. Euting's edition of the Qolastā also saw the light, with alternative readings from all the known manuscripts of this holy book. Finally, in 1905, followed the third important Mandaean text, the Book of John, in Mark Lidzbarski's critical text edition. This latter inquirer, who is the central figure in our time as regards the editing and textual criticism of Mandaean writings, published complete scholarly translations in 1915, 1920, and 1925, of the Book of John, the Qolastā, and the Ginzā respectively, based on the above-mentioned editions of the original texts. This added the keystone to Mandaean textual research, since the principal Mandaean texts had now become accessible to scientific study through these editions, through Nöldeke's learned grammar of 1875, and through scholarly translations.

§ 31. Finally we give a complete list of original Mandaean texts, of texts in Latin or other (Syriac, Hebrew) transcriptions, and of Latin, German, French, English or other translations of Mandaean texts within the period covered by the bibliography.

Ignatius 1652, La Boullaye-le-Gouz 1653, M. Thévenot 1663,

Godinho 1665, J. Thévenot 1674, Tavernier 1676, Dapper 1680, Hyde 1700, Chardin 1711, Kaempferus 1712, Norberg 1781, 1811, 1812, 1815—16; as to the passages published by these inquirers, either in the original Mandaean or in translation, see above §§ 26—29.

Overbeck 1784: German translations after Norberg 1781.

Michaelis 1788: German translations after Norberg 1781.

Paulus 1792: A Codex Huntington. in Hebrew characters and with a German translation.

O. G. Tychsen 1793: Four lines of Hyde's fragment in Syriac characters, cf. § 28.

Kleuker 1795: German translations after Norberg 1781.

Versuch 1796: German translations after Norberg 1781 with Bruns's notes (1783) added.

Th. Tychsen 1797, 1799: Paris codices, according to communications from Silvestre de Sacy, in Hebrew characters and with a Latin version; Thévenot's and Hyde's fragments in Hebrew characters and with a Latin translation of the latter, cf. § 28.

Lorsbach 1799, 1807: Cod. Huntington. LXXI and VI in Hebrew characters and with German versions.

Leopold 1825: German translations of Th. Tychsen's texts of 1797 and 1799.

Silvestre 1841: Reproduction of part of a Parisian manuscript of the *Livre d'Adam*, i. e. the Ginzā.

Layard 1853: A Mandaean bowl, original text, with a Syriac transcription and an English version.

Tempestini 1856: A French translation of Norberg's edition of the Ginzā 1815—16.

Euting 1867: Text edition of the Qolastā.

Petermann 1867: Text edition of the Ginzā.

Pognon 1892: Original text of a Mandaean bowl, described by him as *Inscription tracée en spirale à l'intérieur du vase de Bismaya*.

Brandt 1893: German versions of parts of Petermann's edition of the Ginzā 1867.

Pognon 1898: Text edition of a collection of Mandaean bowls from Khouabir.

Lidzbarski 1902: Texts from Mandaean bowls preserved in Berlin and Paris, in Hebrew characters with a German translation.

Hardcastle 1903, 1904: English translations of the Ginza after Brandt's German versions of 1893; 1905: an English translation after Lorsbach's German version of 1799; 1909, 1910: English rendering of parts of the Book of John after Lidzbarski's text edition 1905; 1912, 1914, 1916: English rendering of parts of Euting's Qolastā edition 1867.

Morgan 1904: Text edition of Mandaean texts brought home by J. de Morgan's expedition to Persia in 1889—91, now in the Bibliothèque Nationale, Paris.

Poertner, Euting 1904: Photographic reproduction of a manuscript of the Divān in Rome.

Lidzbarski 1905—15: Text edition and German translation of the Book of John.

Ochser 1905—06: "The Book of the King" in the Ginza, i. e. the 61st Right-hand tractate, in Hebrew characters and with a German translation.

Ochser 1905—06: Hymn from the Qolastā in Hebrew characters and with a German translation.

Ochser 1907: Sidra di Nischmata from Morgan's text edition of 1904 in Hebrew characters and with a German translation.

Ochser 1907: The Gnomology from the Right-hand Ginza 213, 9—219, 1 in Hebrew characters and with a German translation.

Budge (1900) 1908: Photographic reproduction of a Mandaean bowl in the British Museum, London.

Lidzbarski 1909: A Mandaean amulet, original text and German version.

Montgomery 1913: Text edition of Mandaean bowls from Nippur with a Hebrew transcription and an English version.

Tisserant 1914: Reproduction of part of a Parisian manuscript of the Ginza.

Nöldeke 1916: German version of the Right-hand Ginza 278—282.

Lidzbarski 1920: German version of the Qolastā.

Lidzbarski 1922: Mandaean inscriptions on coins from Characene.

Haase 1923: Metrical paraphrases of hymns from the Qolastā after Lidzbarski's Qolastā translation of 1920.

Lidzbarski 1925: German version of the Ginza.

VIII

§ 32. In § 26 we pointed out that the study of the Mandaean language and customs, the cult, mythology, and other religious conceptions, had not been able to attract the attention of scientific inquirers until after the publication of Mandaean texts accompanied by annotated translations, and that such a publication did not begin until the year 1781 through the lively activity of Norberg. But when we already find the Mandaeans mentioned in European scientific literature more than 150 years earlier and henceforward can see how the religious conceptions of the sect have constantly occupied inquirers down to the year 1781 when a new epoch sets in, the reason is that a fairly abundant material on the Mandaeans had been secured and published either by missionaries or travellers in the East. The often very detailed accounts of these latter were, up to Norberg's time, the foundation on which Mandaean research was based.

§ 33. Among the earliest contributions of this kind, the most important is that communicated by Ignatius à Jesu. This Carmelite, who worked as a missionary at Basra sent out by the Sacra Congregazione di Propaganda Fide in Rome, has given a detailed account of the cult, mythology, and other religious doctrines of the Mandaeans, and of their manners and customs. His work, which we have already repeatedly had occasion to mention in the previous part, comprises 192 pages, and is entitled *Narratio originis, rituum, et errorum Christianorum Sancti Ioannis* . . . Romae 1652. — Important, too, is the description based on personal experience given by the travelling nobleman La Boullaye-le-Gouz in 1653, especially of the religious rites of which he shows illustrations at p. 286 in four wood-cuts representing *Baptisme. Sacrifice de la Poulle. Sacrifice du pain, vin, et huyle. Sacrifice du Mouton*¹⁾. — The famous travellers of the succeeding period supplement by valuable information the knowledge furnished us by the two afore-mentioned authors.

¹⁾ Dapper, who was not one of the travellers, but who has based his learned book *Naukeurige beschryving van Asie* . . . Amst. 1680 on numerous travellers' accounts, has also illustrations in the shape of two fine engraved plates at pp. 162 and 164, representing the hen sacrifice and a wedding procession.

Thus M. Thévenot (1663) brings an engraved map of the dwelling places of the Mandaeans in Southern Mesopotamia, stating the number of families resident in each village. And in 4. partie (1672) of the same work, entitled *Relations de divers voyages curieux*, Thévenot has given an abstract in French of the contents of Ignatius's book, bearing the following heading: *Relation des Chrestiens de S. Iean, faite par le Pere Ignace de Iesus Carme Déchaux, Missionnaire et Vicaire de la Maison de Sainte Marie des Remedes, à Bassora*. Our knowledge of the Mandaeans, their religion and customs was further extended by particulars given by J. Thévenot (1674), Tavernier (1676), Chardin (1711), and Kaempferus (1712). — In the 17th and 18th centuries Ignatius and Tavernier were the chief sources of scientific Mandaean research; both have been incorporated with Kaempferus's very detailed account in his widely read *Amoenitatum exoticarum politico-physico-mediciarum fasciculi V* ... Lemgoviae 1712, by which the contents of Ignatius's work were first made generally known. Ignatius's influence may be traced in Abrahamus Ecchellensis 1660, M. Thévenot (1663) 1672, Vincenzo Maria 1672, Angelus 1681, 1684, Wagenseilius 1695 (who has a long quotation from him), Huntington 1704, Kaempferus 1712, Assemanus 1728, and Fabricius 1731, whilst Tavernier's communications have stamped their impress on the work of inquirers like Jovet 1676, Dapper 1680, Kaempferus 1712, Fabricius 1731, Picart 1733, Zedler 1742, and Moshemius 1753. As to the other travellers it should be noted that La Boullaye-le-Gouz's presentation has influenced the view of Dapper 1680, Rycaut (1677) 1694, and Le Moyne 1685, whilst Chardin's account, especially by being unconditionally accepted by Calmet 1715, 1722, came to play a prominent role in French theological research as also in Fabricius 1731 and Picart 1733.

§ 34. After Kaempferus we find no travellers' descriptions from the Mandaean dwelling-places in Southern Mesopotamia which have been of any value to the study of this people, until recent times. Neither Otter (1748), nor Niebuhr (1778), whose travel books are of such great value in other respects, have contributed anything of importance in this field. And though numerous travellers have since visited the settlements of the

Mandaeans, they have only quite incidentally mentioned the people and their religion (e. g. Mignan 1829), or their statements are confused and without any profound understanding or insight (e. g. Bode 1845). — As a contrast we have in H. Petermann's renowned *Reisen im Orient*. 2. Bd. Lpz. 1861 the most thoroughgoing and reliable recent description of the Mandaeans in respect of their manners, customs, cult, and religious conceptions generally. Petermann's account, however, received a supplement of considerable importance in 1880, when N. Siouffi, by the help of a Mandaean priest, was enabled to obtain an insight into the modern Mandaean religious doctrine as taught and interpreted in accordance with the holy writings. But the cult also, and the customs and manners, have been very fully described from autopsy by Siouffi in his very important *Études sur la religion des Soubbas ou Sabéens, leur dogmes, leur mœurs*. Paris 1880, comprising 211 pages. — From quite recent times there is reason to mention Ethel Stefana Stevens (1923) who gives fairly full descriptions of Mandaean ceremonies from autopsy, accompanied by photographs.

§ 35. A complete survey of the accounts of missionaries and travellers relating to the Mandaeans follows below.

Avisi 1560, Fernandez 1608, Reares 1609, Valle 1622, 1658, Santiago 1630, Philippus 1649, Ignatius 1652, La Boullaye-le-Gouz 1653, M. Thévenot 1663, Godinho 1665, Bourges 1666, Sebastiani 1666, Agathangelus 1667, 1681, 1685, Vincenzo Maria 1672, J. Thévenot 1674, *Lettre d'un missionnaire* 1675, Tavernier 1676, Pétis de la Croix 1694, Chardin 1711, Kaempferus 1712, Otter 1748, Niebuhr 1778, d'Anville 1779, Sestini 1786, Ouseley 1819, J. Wolf 1824, 1826, Mignan 1829, Ormsby 1831, Wellsted 1840, R. Taylor 1842, Bode 1845, J. Wolff 1845, 1861, Chesney 1850, Petermann 1854, 1856, 1861, Socin 1870, Damien 1873, Lycklama 1874, Siouffi 1880, Rivoyre 1883, Dieulafoy 1887, Layard 1887, Houtum-Schindler 1891, Oppenheim 1900, Stevens 1923 (= Drower 1925).

IX

§ 36. In a final section we will now review in their broad features the main trends in Mandaean scientific research, from the time of its origin with Abrahamus Ecchellensis in 1645

down to our day. The scientific study of the Mandaeans falls naturally into four periods, each having its own special character. The first period comes to an end when Norberg, in 1778, began to occupy himself with Mandaean literature, while the second period just as naturally terminates with the appearance in 1821 of Kopp's weighty contribution to the history of the Mandaean script. Next, 1821—1867 forms a period of transition, which was brought to a close in the latter year by the publication of the two most important original Mandaean texts, the *Ginzā* and the *Qolastā*. This inaugurated the scientific study of the Mandaean religion, and in a fourth and last period the development of this study will be dealt with in more detail.

§ 37. In § 32 we pointed out that up to the time of Norberg, the study of the Mandaeans was based on accounts and descriptions by missionaries, both being often of considerable extent and showing evidence of insight and critical judgment. But it must not be forgotten that missionaries and travellers as well as the scholars who drew upon their accounts had all the same vague notions as their contemporaries, and were guilty of that confusion of various kinds of Sabians which we mentioned in § 5. This confusion can be ultimately traced back to such inquirers as Selden 1640, Bochart 1646, Pocockius 1650, and Hottingerus 1651, whose works were cited above on pp. 9—10 and to the work by John Spencer included in the bibliography, *De legibus Hebraeorum ritualibus et earum rationibus, libri tres* ... Cantabrigiae 1685. Thus, among correct observations or the mere mention of the Mandaeans at Basra, we frequently encounter a vagueness in the views concerning this sect, e. g. in *Avisi* 1560, Dapper 1680, Marraccius 1698, Wolfius 1706, Fabricius 1731, Beausobre 1734, Sale 1734, Zedler 1739, 1742, Fourmont 1740, Paciaudius 1755, d'Herbelot, Reiske 1779, Bock 1787, Adelung 1806, Magnusen 1824—26, Münter 1827, Bode 1845, Chesney 1850, Reithmayr 1852, Valroger 1861, Justi 1879. This vagueness seems less understandable after the appearance of Norberg's work in 1781, and it is curious to note, too, that the evidence given by earlier travellers in the East as to the settlement of the Mandaeans in Southern Mesopotamia (thus by Philippus 1649, M. Thévenot 1663, Sebastiani 1666, Vincenzo Maria 1672), an evidence quoted by widely read in-

quirers such as Huet 1679, Wagenseilius 1695, and Simon 1703, has not been more useful in correcting this vagueness so plainly apparent in the afore-mentioned authors.

§ 38. Finally, since they have played a certain part in the history of Mandaean research, we shall here mention two erroneous identifications resulting in the names Chaldaei and Nabataei for the Mandaeans. In two of his works, dated 1645 and 1653, Abrahamus Ecchellensis used the name Chaldaei synonymously with Christiani S. Ioannis Baptistae, Mandaitae and Sabaitae, whereas in 1660 with greater insight he called the Mandaeans by the name of Sabaitae Chaldaeorum, i. e. the Chaldaean Sabaites¹), in contrast to other kinds of Sabians. But subsequent inquirers overlooked this. In 1663 M. Thévenot adds the following legend to his reproduction of the Mandaean alphabet: *Alphabet de la langue des anciens Caldeens, dont les lettres suivent l'ordre des lettres de l'Alphabet Hebraïque*, and in *Recueil de voyages de Mr THEVENOT* ... Paris 1681, p. 13 the plate in which the alphabet is reproduced is thus described: *Commencement d'un Livre des Chaldéens de Bassora, autrement appelez les Chrétiens de S. Jean, écrit en caracteres tres-anciens non encore vûs en Europe, avec l'alphabet de ces memes caracteres* ... And from now on, when the Mandaeans are mentioned, we meet with the names Chaldaei or Chaldéens side by side with Christiani S. Joannis Baptistae and other of the names current in contemporary research which we mentioned in section IV.

The other identification goes back to Hyde (1700). As we stated in § 28, plate XVI has a reproduction of part of a Codex Huntington. preserved at Oxford, executed by Thomas Burnet, and the legend below states amongst other things that this is the script in Chaldea which is used by the Mendaei seu Nabataei. After Hyde the same name, Nabataei, occurs in Bayerus 1731, Baumgarten 1745, Michaelis 1769, Büttner 1771, Beller-mann 1787, and Gatterer 1798. This erroneous ethnic juxtaposition is of course unconnected with the recent supposition advanced by Brandt (1915) and Hans Jensen (1925), mentioned

¹) Cf. also Santiago 1630, p. 50^r: *Certiozem te fecimus (ò Pater Beatissime) de statu nationis Christianorum S. Ioannis Chaldaeorum com-morantium in Regione ciuitatis Bassariensis* ...

see 2 R, 5 (Hunting)

Quoted
Ch 7

in § 21, that the Nabataean and Mandaean scripts are inter-dependent.

§ 39. In the preceding part we have often pointed out how largely Mandaean research, before Norberg's important contribution, was based on, and was bound to be based on, the accounts of the Mandaeans given by missionaries and travellers in the East. Hence it is all the more interesting to see that the first inquirer who has more than a mere mention of the Mandaeans and their dwelling-places, seems to have drawn his knowledge from an independent study of Mandaean texts. This inquirer was Abrahamus Ecchellensis, a learned Maronite having an extensive knowledge of oriental languages, especially Syriac and Arabic, and known to a wider circle from his collaboration with G. M. Le Jay in the latter's large polyglot Bible which appeared in Lutetiae Parisiorum 1629—45. In his *Euty-chius Patriarcha Alexandrinus vindicatus, et suis restitutus Orientalibus* ... Pars altera. Romae 1660, he states that he himself owns a chapter of the Sidra Adam (Ginzā), and it was most probably the study of this that enabled him, in a previous work: *Concilii Nicaeni praefatio* ... Parisiis 1645, pp. 63—64, to give a brief characterisation of the substance of the religious doctrines of the Mandaeans. The Mandaeans, he says, belong to those sects, qui duo principia tenent, hence their entire religious conception is coloured by their dualistic view of existence. The Father of Light, *pater lucis*, they call Abthahil, and his counterpart is Hesciucha, Darkness. Above, in § 15, we saw that, even though Baumgarten, in 1754, called attention to Abrahamus Ecchellensis, it was not until 1792 that Bruns drew his estimate of the Mandaeans into the contemporary discussion of this people, its language and religion. This is all the more to be regretted since Abrahamus Ecchellensis's clear conception of the Mandaeans as a Gnostic sect with the admixture of an Iranian element, (even though he himself does not employ this definition), might have served posterity as a guide to right understanding through the endless maze of Sabian research, full of linguistic as well as ethnic pitfalls.

§ 40. Whilst thus Abrahamus Ecchellensis's correct observations had no after-effects for the time being, European research during the succeeding period drew largely on the

accounts of Ignatius 1652, M. Thévenot 1663, J. Thévenot 1674, and Tavernier 1676. Thus, in *L'histoire des religions de tous les royaumes du monde*. Tome 2. Paris 1676, a three-volume account of all the religions of the world, Jean Jovet has given 8 pages to the Mandaeans, his sources being J. Thévenot (1674) and especially Tavernier (1676). The learned physician Olfert Dapper of Amsterdam, in his *Naukeurige beschryving van Asie* ... Amst. 1680, has given a careful description of the Mandaeans covering 18 folio pages in double column, with M. Thévenot (1663) and especially Tavernier (1676) as his sources, whilst Angelus à Sancto Josepho in his learned works, *Pharmacopoea persica* ... Lutetiae Parisiorum 1681 and *Gazophylacium linguae Persarum* ... Amstelodami 1684 relies mainly on Ignatius's work of 1652.

§ 41. Whereas the afore-mentioned three inquirers have been of considerable importance by bringing to the notice of the learned world the accounts of the travel books, but have not themselves added any reflections which could promote the understanding of the Mandaean religion, we meet with two important contributions in this respect in the year 1685. Thus Stephanus Le Moyne, though drawing upon La Boullaye-le-Gouz in his account of three Mandaean sacrifices in his *Varia sacra ceu Sylloge variorum opusculorum Graecorum ad rem ecclesiasticam spectantium*. Tomus 2. Lugd. Batav. 1685, makes an independent observation when he mentions the name of the Mandaeans. He writes that they are called Sabis, *quae vox non est confundenda cum Sabiis qui erant Idololatrae vetustissimi, de quibus varia habet Maimonides in suo More Nebochim*. This correct distinction between two different kinds of Sabians is made after Le Moyne's time by various inquirers, amongst others by Wolfius 1715, Beausobre 1739, and Bruckerus 1742. But, as previously mentioned in §§ 5 and 14, on this subject I refer the reader to Chwolsohn (1856), who has given a detailed account of the whole of this side of the history of Mandaean research.

§ 42. The second important contribution was made by the ingenious founder of Biblical textual research, Richard Simon, Prêtre de la Congregation de l'Oratoire, one of the most learned and acute scholars of the 17th century. In his *Histoire critique du Vieux Testament*, a work renowned throughout Europe,

whose publication history is fully gone into in the bibliography, there occurs in the 7th edition, Rotterdam 1685, p. 47 note n, the following passage on the Mandaeans, which we here quote in full: *Les Sabaites d'aujourd'hui ne sont point ces anciens Sabaites ou Caldéens dont il est fait mention dans les Livres des Arabes et de R. Moïse. Outre le nom de Sabaites, ils prennent celui de Mandaites, dont on ne sait point l'origine. Mais après avoir examiné quelques-uns de leurs Livres, qui sont écrits en Caldéen assez pur et en caracteres anciens qui approchent de celui qu'on appelle Estranghelo, il m'a paru que ces Sabaites ou Mandaites sont un reste des anciens Gnostiques: et le mot Mandai en Caldéen est le même que le mot Grec Γνωστικός. Il est vrai qu'ils l'écrivent avec un Aleph, au lieu d'un Ain: mais ils ne font aucun scrupule de confondre ces deux lettres. On trouve dans ces mesmes Livres les Eones et Archontes, et autres termes fort en usage parmi les Gnostiques, et traduits seulement en la Langue Caldéenne. Ils parlent de Dieu d'une manière sublime et relevée, à la manière des Gnostiques. Ils ont aussi bien emprunté des choses des Manichéens, et Manès est un de leurs Patriarches: aussi ne sont-ils pas moins grands causeurs que les Manichéens. Ils ont de plus adopté plusieurs opinions touchant l'Astrologie des anciens Caldéens, dont ils retiennent encore le langage. Et ce qui est singulier à cette Secte parmi toutes les Nations du Levant, c'est qu'elle retient les Voyelles dans sa Langue, de la même manière que dans les Langues de l'Europe. Jamais on ne voit de Consone qui ne soit accompagnée de sa Voyelle, par exemple, d'un Aleph, d'un Jod ou d'une autre Voyelle, sans avoir besoin de ces points qu'on a inventés pour tenir lieu de Voyelles. — Like Le Moyne, Simon rejects all connection between the Early Sabians and the Mandaeans, but what is especially of importance, besides advancing a series of correct observations on the script and the language, he regards the present Mandaeans as a remnant of an ancient Gnostic sect. He has rightly seen that the word Mandai is identical with the Greek γνωστικός as regards the sense, in spite of the spelling with 'Aleph instead of 'Ajin. Simon is likewise aware of a relation of reciprocity with Manichaeism, though he makes a mistake in thinking that Mani occurs in Mandaean writings as one of their patriarchs. It was the divine concept of Mânâ which he thought pointed in that direction. Further*

Gnostics

he saw that there was a connection with the ancient Chaldaeans, i.e. the Babylonians and Assyrians, as regards various astrological speculations. As will be seen, we have here in a nutshell the whole basis of Mandaean research, in the form it has assumed from the time of Kessler (1881) until recent days.

§ 43. A good ten years after the publication of Simon's observations on the Mandaeans, we meet with another view which, like Simon's, had great influence in after ages. In 1697 the first of many editions of Barthélemy d'Herbelot's *Bibliothèque orientale* saw the light in Paris. This learned work, which especially at the close of the 18th century appeared in several editions, amongst others in a German translation, Halle 1785—90, with erudite notes and additions by Johann Jacob Reiske, was long a main source of our knowledge of the East. Hence it was only natural that the author's theory of the Mandaeans should subsequently command attention in the world of Mandaean research. Towards the close of the article on Iahia Ben Zacaria we read on p. 472: *Les Disciples de saint Jean Baptiste qui furent appelez dans les premiers tems de l'Eglise, Hemerobaptistes, et dont le nombre est considerable parmi les Juifs, ont fait depuis ce tems-là une secte, ou plutôt une Religion à part sous le nom de Mendai Iahia . . .* The idea of the western origin of the Mandaeans, as opposed to Simon's theory of their eastern Gnostic-Chaldaean descent, and their connection with Jewish post-Christian sects, has had numerous champions since d'Herbelot, witness alone Lidzbarski's historical introduction to his German translation of the Book of John in 1915. — Among d'Herbelot's more immediate successors we would especially call attention to J. L. Mosheim who in his work *De rebus Christianorum ante Constantinum Magnum commentarii*. Helmstadii 1753 has gone fully into the question of the relation between Hemerobaptists and Mandaeans, and who, through the brief abstract of it in his widely read ecclesiastical history, *Institutionum historiae ecclesiasticae antiquae et recentioris libri quatuor . . .* Helmstadii 1755, made his theory universally known. — His and d'Herbelot's ideas were further adopted by Paciaudius, (who, however, is very obscure on this point), in his work *De cultu S. Johannis Baptistae . . . commentarius*. Romae 1755.

§ 44. In the latter part of his *Dissertatio de Zabiis . . . Upsaliae*

Lidzbarski holds theory that they are of western origin
in Gnostics: Jewish pre-ChristianRecons
Archontes

Manes

Gnostic

Man?

Disciples
JohnHaenrichs
see note page
western origin

Lidzbarski

Mosheim

western origin
of Gnosticism?but what
of what?
origines no
gnostic
descent
gnostic not
understanding
et relevéeHow did they
get to Iraq?Mani
not a patriarch

= note

1691, pp. 64—65, Gustav Peringer continues along the same lines as Richard Simon. Here mention is made of the Mandaean script, of Mandaean manuscripts in the Bibliotheca Colbertiana in Paris, and of the present dwelling-places of the people, but in addition the author points out that the sect is a remnant of the Gnostics, and their relation to the Manichaeans is alluded to, as by Simon. — And when later on Étienne Fourmont, in a monograph on the Mandaeans 1740, (in contrast to Peringer's work which deals with all forms of Sabians), is to draw the conclusive inference, Simon is the principal pillar on whom he leans for support. Fourmont's paper again forms the groundwork of Louis de Jaucourt's article of 1765 in Diderot's and d'Alembert's great *Encyclopédie* as well as of N. S. Bergier's contribution of 1789 to the *Encyclopédie méthodique*. — Simon's most important successor, however, is Nicolaus Barkey. As early as 1771, in his *Commentatio de scopo Evangelii, quod est secundum Joannem. qua variis quoque Evangelii locis lux adfunditur*, he quite briefly mentions Sabei sive Discipuli S. Joannis as a Gnostic sect originating from the Ophites, and he points out that Mosheim erroneously confounds them with the Hemerobaptists. This is the first time a definite Gnostic sect is indicated as the origin of the Mandaean Gnosis, whilst at the same time the theory derived from d'Herbelot as to the dependency on Hemerobaptist circles is dismissed. These ideas were taken up again and developed on a broader basis the next year (1772) by Barkey in a paper comprising more than 70 pages entitled *De Sabiis, vel Christianis Sancti Joannis diatribe*. Here we find an evaluation of a great part of the literature previously published in which there occur references to or accounts of the Sabians. As regards Barkey's own opinion, he continues and further develops his afore-mentioned ideas of 1771 which are firmly anchored in Richard Simon's views.

§ 45. As a parallel to these two theories, the Gnostic and the Hemerobaptist, we find a third one, the Manichaean — the idea that the Mandaeans are Manichaeans. In spite of Simon's very sagacious and cautious, and posterity may add, correct remark: *Ils ont aussi bien emprunté des choses des Manichéens*, he cannot be acquitted of his share in promoting the later growth of the third theory, for he continues: *et Manés est un*

de leurs Patriarches. As pointed out above, Peringer (1691) follows Simon on this point, but it is interesting to note the opinion expressed by the first historian of Manichaeism, Isaac de Beausobre, in his large erudite work *Histoire critique de Manichée et du Manichéisme*. Amst. 1734—39. Though he clearly points out the difference between a heathen Sabian sect and *une ancienne Secte Chrétienne, que les Arabes appellent Sabi, et Maracci¹⁾, Sabaitae, laquelle est aussi connue sous le nom de Chrétiens de S. Jean Baptiste* . . . he merely speaks of an *affinité* between the Mandaeans and Manichaeism. This cautious attitude, however, had already been given up by Ludovicus Picquesius, who in a Latin letter to Iobus Ludolfus (1695) tells the latter that Montfaucon has asked him, Picquesius, to give him detailed information of *les livres des Sabéens ou Mandaitis de Bassore, qui sont de véritables Manichéens*. And the same idea was expressed by La Croze in 1717 and 1721 in Latin letters to Th. S. Bayerus, by Bayerus in 1721 in his Latin answer to La Croze's letter dated Berolini Idibus Juniis 1717, and by Longuerue in 1750 and 1754.

§ 46. After 1685 we thus see three different theories of the origin of the Mandaeans commanding the attention of inquirers. But in addition we find three comparatively extensive contributions from this first period of the history of Mandaean research, presentations that are independent of these main trends and rely chiefly on information gathered from Ignatius and the accounts of travellers. In the section on Johannes Baptista in that part of his greatly planned *Pera librorum juvenilium* . . . Altdorfii Noricorum 1695, which deals with universal history, Joh. Christophorus Wagenseilius has given an account of the Mandaeans based on Ignatius's work of 1652, and containing a long quotation therefrom. Wagenseilius's contribution is especially of importance because, before Kaempferus in 1712 drew the attention of a wider circle to the contents of Ignatius's work, it was, in conjunction with M. Thévenot's brief abstract of it in 1672, the main contemporary source of information as to Ignatius's observations. — Of importance in wide circles was the greatly planned and finely executed folio

¹⁾ See Ludovicus Marraccius, *Refutatio Alcorani* . . . Patavii 1698, p. 33.

work, Bernard Picart's *Cérémonies et coutumes religieuses de tous les peuples du monde* . . . Amst. 1723—43. Tome 3. Amst. 1733 of this work contains a detailed article on the Mandaeans probably written by Jean Frédéric Bernard, one of the editors in chief. It is based on the descriptions of J. Thévenot (1674), Tavernier (1676), and Chardin (1711). Most of the subject-matter is derived from Tavernier who is quoted almost in extenso. Through this widely read and extensively circulated work the travellers' observations on the Mandaeans were brought to the notice of the learned world. — Finally we may mention the second-hand description given by Antoine Banier in his widely read work *La mythologie et les fables expliquées par l'histoire*. Tome 1. Paris 1738.

§ 47. In the second period, 1778—1821, the interest in the missionaries' and travellers' accounts of the present-day Mandaeans suffered a decline. Inquirers now, with Matthias Norberg as the first mover and original leader, set to work on the Mandaean texts themselves. Attention centred round the early Mandaeans, their language and their mythology. True, theories were advanced as to the origin of the sect, but with the exception of O. G. Tychsen's none of these equalled in importance the contribution of the previous period in this field. Characteristic of the whole of this period is the purposeful work with the texts, their editing, translation, and annotation, a task which is crowned by Norberg's edition of the *Ginzā* in 1815—16. But in addition the period is marked by that interest in the subject-matter of the Mandaean writings which was the natural result of Norberg's first attempts at a translation in 1781 and 1783. We have previously, in § 29, emphasised how much Mandaean research will always be indebted to Norberg in spite of all his errors, and in connection herewith we mentioned the contributions in respect of text editions and translations made by scholars like P. J. Bruns, O. G. Tychsen, H. E. G. Paulus, Th. Chr. Tychsen, and G. W. Lorsbach.

§ 48. On a line with the intensive textual work run observations and theories of the Mandaean religion and its origin. Here it is only natural to mention the name of Matthias Norberg first, even though his fundamental conception led research into an impasse. In 1781 he published a separate work on the

Mandaeans entitled *De religione et lingua Sabaeorum commentatio*, the third large publication exclusively devoted to the Mandaeans after Fourmont's and Barkey's works, and in 1783 the letters which he had sent home to Sweden in 1778—1780 were made generally accessible to the learned world through the German version of them given in Jakob Jonas Björnsthals *Briefe auf seinen ausländischen Reisen* . . . 6. Bd. Lpz. und Rostock 1783. The authorities in the domain of Mandaean research on which Norberg draws are Ignatius and Kaempferus, but to the information gained from them he added the insight he had himself acquired through his study of the texts, fragments of which he gives in the treatise of 1781, in Syriac transcription and with a Latin version. But what rounds off his view and gives it its fundamental character, even in the preface to the *Codex Nasaraeus* published at a much later date (1815—16), is the account of the Maronite, Germano Conti, published in the letters and mentioned by us in § 6. In our remarks there we called attention to the lively discussion which arose in the learned world as a result of Norberg's uncritical adoption of Conti's point of view, and we refer the reader to that paragraph in regard to the subject. The encouragement Norberg received from Michaelis's cordial acceptance of the theory no doubt, as previously stated, contributed to make him retain his original point of view in his last work on the Mandaeans, the large text edition of the *Ginzā*, though he introduced the modification that the Mandaeans were originally connected with the Ebionite Nasaraeans¹). But it is to be regretted that this very fact served to delay a clearer understanding of the Mandaean religion and its origin, since his authority overshadowed that insight which the inquirers of the former generation, especially Simon, had acquired. To Norberg Galilaei seemed a natural name for the Mandaeans, for, he says²), *Patriam suam, (ut refert Kaempferus,) profitentur Christiani St. Johannis omnem illam Judaeae partem, quam lambit Jordanus, unde armis Saracenorum, templis eorum dirutis ac libris combustis, brevi post Muhammedis mortem expulsi, alii Indiam, alii Persiam, alii Arabiam, alii Mesopo-*

¹) *Codex Nasaraeus* . . . Tom. I. Londini Gothorum 1815, p. V.

²) *De religione et lingua Sabaeorum commentatio* . . . Gottingae 1781, p. 6 note 3.

tamiam et Chaldaeam fuga petiverunt. Ut autem a vi Turcarum in posterum immunes sese redderent, praesidio Nestoriani Episcopi, qui Babyloniae est, se subdiderunt, quamvis jam a duobus circiter seculis huic capiti se prorsus subduxerint. Vivunt hinc, numero supra vicies mille huc et illuc dispersi in pagis et civitatibus, quas flumina alluunt, quoniam in illis baptismi administratio est celebranda, e.g. Basram non procul ab ostio Tigridis, Sjuster ad flumen Karon, et Haviseh ad flumen Karrha sitam.

§ 49. Thus Norberg's contribution to Mandaean research, apart from his textual work which we have mentioned elsewhere, points back, as far as the origin of the Mandaeans is concerned, to the western theory, first advanced by d'Herbelot, which we referred to under the former period. Hence, it is a characteristic fact that the fourth independent work on the Mandaeans in the history of this field of research, C. W. F. Walch's *Observationes de Sabaeis* . . . Gottingae 1782, points in the same direction. Walch follows d'Herbelot and identifies the Mandaeans with the Hemerobaptists¹⁾, who are mentioned by several of the Fathers of the Church and the earliest Christian authors (Hegesippus in Eusebius, Epiphanius, Pseudo-Hieronymus, Isidorus Hispalensis, Honorius Augustodunensis). The passage in the Pseudo-Clementine *Homilies* 2, 23: *Ἰωάννης τις ἐγένετο ἡμεροβαπτιστής* serves to establish the connection, St. John the Baptist, who is mentioned in the Mandaean writings, being the connecting link. With great learning Walch subjects all the ecclesiastical historians known to him to examination in order to find out if the Sabaeans, i. e. the Hemerobaptists, are mentioned there, and he often adduces statements in the Gospels for comparison. In addition he deals with the problem of the Sabians in the Korān (cf. § 5), whom he identifies with the Mandaeans. It must likewise be noted that Walch, in his first chapter: *Rerum ad Sabaeos pertinentium scriptores*, gives the first Mandaean bibliography, which contains much material though it is of course incomplete in many respects.

§ 50. Thus neither Norberg nor Walch did anything to advance Mandaean research, whereas one of Oluf Gerhard Tychsen's polemical articles occasioned by the Norberg-Conti

¹⁾ This identification is also pronounced by Eadle in 1862.

theory¹⁾, printed in *Deutsches Museum* (1784), contains several important ideas that break new ground. This acute scholar, the founder of Arabic numismatics and palaeography, whose contribution to Mandaean research, apart from this article, was of a more incidental character, took a lively interest in the Mandaean problem, as will be seen from the detailed account, including extracts of letters, given of his studies in this field by A. Th. Hartmann in the second volume of his biography of O. G. Tychsen, Bremen 1818. In the above-mentioned polemical article, *Von der Sekte der Sabäer und Nassairier in Syrien*, Tychsen first criticises the whole of Norberg's scientific work, his translations, and his uncritical acceptance of Germano Conti's account. After a full exposition, based on the sources, of our knowledge concerning the Nassairaeans²⁾, he entirely dismisses the idea that the Mandaeans from Galilee should have fled to El-Merkab and thence subsequently, a number of them, to Chaldaea. For originally the Mandaeans were natives of Chaldaea; this is evidenced by their language and script. But in addition Tychsen points out that the contents of their writings testify to the fact that this sect is of late origin. It does not originate from St. John the Baptist but probably dates from the 9th century A. D. Perhaps a Nestorian monk, converted to Mohammedanism, was the founder. At any rate, the contents of the texts show that the founder of the Mandaean religion was well acquainted with Arabic, Christian, and Guebrish (Iranian) holy writings. — Even if nowadays we abandon the attempt to learn anything about the founder of the sect, Tychsen with his clear insight into the occurrence of Arabic and Christian as well as Iranian religious conceptions in the Mandaean writings is fully up to the standard of modern research. And Tychsen, in conjunction with Abrahamus Ecchellensis, who pointed out the dualism of the Mandaean religious system, and Richard Simon, who defined it as Gnostic with Chaldaean (Assyro-Babylonian) and Manichaeic elements, laid the foundation of that understanding of the Mandaeans on which modern Mandaean research is based. It is a characteristic feature, too, that P. J. Bruns, the first to call attention, in a

¹⁾ See above §§ 6 and 48.

²⁾ Cf. § 6, p. 12².

Simon suggests (in *Subla*) Gnosticism
2 Chaldaean
3 Manichaeic elements

paper published in 1792, to Abrahamus Ecchellensis's account of the Mandaeans, at the same time unreservedly accepts Tychsen's late dating of the rise of the sect.

§ 51. Among other important contributions to the understanding of the Mandaean religion dating from this period, we may mention the notices on Norberg's text edition of the Ginza which appeared from the pens of Th. Tychsen (1816—17), Wilhelm Gesenius (1817), and Silvestre de Sacy (1819—20). Gesenius's review was expanded into his substantial article *Zabier, Sabier* in the Probe-Heft, issued in 1817, of J. S. Ersch's and J. G. Gruber's *Allgemeine Encyclopädie der Wissenschaften und Künste* . . . , which may be regarded as a summary of all the Mandaean researches of the Norberg period. The groundwork of Gesenius's account is Norberg's translation and text edition of the Ginza of 1815—16, but his knowledge and appreciation of O. G. Tychsen's above-mentioned article of 1784 introduces a critical corrective throughout his presentation, though Gesenius does not feel competent enough to choose between such antagonistic views as Norberg's and Tychsen's. He cautiously states his own standpoint on p. 97 as follows: *Das Religions-system, welches ihre Bücher enthalten, ist ein Abkömmling des zoroastrischen, und steht zu demselben in einem ähnlichen Verhältnisse, wie das gnostische und manichäische, mit welchem letztern es die grösste Verwandtschaft hat, nur mit dem Unterschiede, dass sie Johann dem Täufer den hohen Rang anweisen, den die Gnostiker Christo gaben, und diesen beynahe in Eine Classe mit dem Gotte des A. T. jener Secten setzen* . . . But towards the close of the article he contrasts the theories of a Galilaean and a Chaldaean origin without venturing to choose between them, though he expresses the hope that the future will bring us nearer to a solution. In p. 100 he writes: *Sehr schwer zu entscheiden möchte die Frage seyn, ob die Secte wirklich galiläische Ursprungs ist und von Johannes dem Täufer abstammt, oder ob sie später aus einem Gemisch jüdischer, chrislicher und vorzüglich parsischer Religionsideen entstanden, sich nur diesen Heiligen der früheren Zeit gleichsam als Object ihrer Speculation und Anbetung ausgewählt, nach ihm benannt, und dann durch Missverstand von ihm abgeleitet habe, wie etwa die Secten der Sethiten und Abeliten unter den Gnostikern, die Orden*

der Carmeliter mit ihrem vorgeblichen Stifter Elias, der Augustiner u. s. w. . . . Nachdem nun ein Theil der zabischen Religions-schriften zu allgemeinem Gebrauch vorliegt, so ist es zu wünschen und erwarten, dass dieser Gegenstand einer sorgfältigen Untersuchung unterworfen werde. In Gesenius's exposition we thus see how O. G. Tychsen brings about a reversion to Richard Simon's view that the Mandaean religious system is of a Gnostic character, and how Manichaeism is pointed out as a parallel phenomenon, an assumption which was advocated by Neander, too, in 1826. And the line from Simon and Barkey, who in 1771 even identified a certain Gnostic sect, the Ophites, with the Mandaeans, is continued in August Neander, who in his work *Genetische Entwicklung der vornehmsten gnostischen Systeme*. Berl. 1818, on the basis of his study of Norberg's Ginza edition, compares the Mandaean doctrine with the Valentinian Gnosis.

§ 52. As mentioned in § 47, Mandaean research in this period is marked, besides by the editing of texts, by the interest with which theological research after 1781 draws into the discussion the evidence of the published and translated Mandaean texts. The reason why theologians begin to take an interest in the Mandaeans is to be found in the polemics against the disciples of St. John the Baptist contained in the Fourth Gospel. To inquirers of that period it seemed natural to identify the Mandaeans with these, which is understandable when we consider what we have learnt in §§ 12 and 13 about the designations employed for the Mandaeans in the research of the previous period. The demonstration of parallel passages in the Gospel of St. John and other Johannean writings and the Mandaean works, further facilitated the identification, and soon we meet with the Mandaeans everywhere in theological commentaries.

The series of theological contributions is opened by Johann Georg Overbeck who, going very fully into the subject, attempted to give a connected account of the Mandaean religion in *Neue Versuche über das Evangelium des Johannes*. Gera 1784. As a beginning the most important part of the large bibliographical material is adduced which, as mentioned above in § 49, is found in Walch's treatise of 1782. We cannot deduce the inference, however, that Overbeck had thoroughly studied this abundant

material. His exposition is in all essentials based on Norberg's observations, as these appear in his letters, which had been translated into German by Christian Heinrich Groskurd in 1783 in the 6th volume of J. J. Björnsthål's *Briefe auf seinen ausländischen Reisen* ... Instructive parallels from Ignatius (1652), Kaempferus (1712) and especially from Tavernier (1676) are adduced, but it is the Norberg-Conti theory which dominates Overbeck's account, and long translated passages of the holy writings of the Mandaeans are communicated in pp. 123—153, all derived from Norberg's afore-mentioned letters. Above, in § 48, we pointed out that the Norberg-Conti theory was a blind alley which for some time delayed the right understanding of the true character of the Mandaean religion. Hence it was unfortunate that it was this theory which was first incorporated in a theological work, even though we can understand that this would naturally happen. — Overbeck's work is the authority to which the succeeding theological authors who mention the Mandaeans all refer and on which they rely. Herder (1785, 1797) and Rosenmüller (1785) only incidentally mention the Mandaeans, whereas the chief author of the elder Tübingen School of theology, G. Chr. Storr (1786), gives a fuller account. Of special significance, however, was the fact that Johann David Michaelis, in the fourth edition of his famous *Einleitung in die göttlichen Schriften des Neuen Bundes*. Götting. 1788, adopted the Norberg-Overbeck theories. — Henceforward we meet with these again and again in theological research. We call attention to the following works: *Versuch* 1796, *Ueber die Johannesjünger* 1796, J. E. C. Schmidt 1796—97, Hug 1797, Paulus 1799, Haenlein 1800, Wegscheider 1806, Feilmoser 1810, Kuinoel 1812, Lücke 1820. A somewhat more reserved attitude is adopted by Ziegler 1796, 1802, Russwurm 1800, and Lindeman 1801. On the other hand, C. Chr. Tittmannus in *Meletemata sacra sive Commentarius exegetico-critico-dogmaticus in Evangelium Ioannis*. Lipsiae 1816, making express reference to Barkey's writings of 1771 and 1772, regards the Mandaeans as Gnostics, though he cannot emancipate himself from the views of Norberg, Overbeck, and Storr.

§ 53. In the third period of the history of Mandaean research, 1821—67, the lines of inquiry again go back and link up with

Richard Simon. In the previous period the Gnostic conception was only represented by Gesenius, Neander, and Tittmannus, and was entirely thrown into the shade by the supposition, supported by the authority of Norberg and Michaelis, of the western origin of the Mandaeans, and their direct connection with the sect of St. John the Baptist. Now it won its way to general recognition, and has not since been ousted from its seat of honour. This was presumably in some part due to the wide circulation of Gesenius's article of 1817 in the specimen number of Ersch's and Gruber's *Allgemeine Encyclopädie der Wissenschaften und Künste* ... but especially to the treatment of the Mandaeans in A. Jacques Matter's *Histoire critique du Gnosticisme* ... Paris 1828, the contemporary classical work on Gnosticism. In the second volume, in the section dealing with *Sectes anti-chrétiennes de l'Orient*, there is a detailed account of the Mandaean religion as a Gnostic system, based on Norberg's *Ginzā* edition and the reviews by Th. Tychsen (1816—17) and Silvestre de Sacy (1819—20). The author is by no means blind to the great difficulties attending any attempt to draw conclusions from the available material. Norberg based his text edition of *le livre d'Adam* on a single manuscript only, and his translation is very defective. Matter is aware of the relation of reciprocity between Mandaism and Manichaeism, but he does not venture to decide where lies the right of priority as regards the ideas they have in common. After drawing a sharp distinction between the Mandaeans and *la secte chrétienne des nazaréens* and between them and *la secte musulmane des nousaïriens*, he himself arrives at the opinion that we must seek the origin of the Mandaeans in the *Naṣwāṭai* mentioned by Epiphanius, *Pan. Haer.* XXIX. It is true that we see differences between the Mandaeans with which we become acquainted in their writings of the 8th century A. D., and *les baptistes ou les hémérobaptistes*, the original disciples of St. John the Baptist, but the explanation is as follows (p. 401): *C'est dans l'influence du gnosticisme, qui domine toutes les doctrines des premiers siècles, qu'il faut chercher la cause qui changea les baptistes ou les nasoréens en mandaïtes. Nous allons faire remarquer cette influence en exposant les principes de la doctrine du livre d'Adam* ... In this pronouncement we see how Nor-

Observe the influence of

G. J. Matter in *Histoire*...

berg's ideas of a western origin of the Mandaean religion still predominate, in spite of the criticism directed against his work. But what is essential in Matter's contribution is the review of *les principes de la doctrine du livre d'Adam* found at pp. 401 seq. The fundamental mythological doctrines of the Mandaeans are here compared feature for feature with those of Gnosticism, and the similarities are so conspicuous that to his own time as well as to posterity it must seem irrefutable that Mandaean religion, as met with in the holy writings, is a Gnostic form of religion, whatever view be held as to the origin of this religion.

§ 54. Mandaean research of the following period is marked by Matter's convincing collocation of Mandaism and Gnosticism. Thus F. C. Baur quite incidentally mentions in *Die christliche Gnosis* . . . Tüb. 1835 the similarity between Feta-Hil and the speculations of the Ophites, an idea which Matter had advocated in p. 414³. — Burckhardt's dissertation of 1840, comprising 116 pages, brings nothing essentially new except a good description of the Mandaean manuscripts, the basis of his presentation being Norberg's translation of the Ginzā, but his conception of the Mandaeans, after the pattern of Matter, is entirely Gnostic. Franck (1843) and Brunet (1848) also rely on Norberg's translation. — Like Ernest Renan (1853, 1855, 1877) these authors lay the main stress on the Gnostic element, but Renan draws wider conclusions and collocates the *Elkesaites* with the Mandaean Gnosis, an idea which has recently been taken up again by Lidzbarski in his introduction to his German translation of the Book of John (1915). In §§ 44 and 51 and above, when we mentioned Barkey, Neander, and Baur, we stated how certain Gnostic systems and Mandaism had been conjectured to be interdependent. The difference between the theories of Renan and these authors is that Renan's, like Matter's, points westward as regards the question of the origin of the Mandaeans.

§ 55. In theological literature there is a strong decline of interest in the Mandaeans during this period. Only Leopold 1825, Baumgarten-Crusius 1828, and Wiseman 1836, mention them at more length, while Seyffarth 1823, Gieseler 1824, Kaiser 1824, de Wette 1826, Schott 1830, Olshausen 1832, Guerike 1833, Credner 1836, Rohden 1838, Lützelberger 1840,

Sommer 1846, Ewald 1851, Maier 1852, Duncan 1853, Kurtz 1853, Tobler 1860, Crampon 1864, and Langen 1868 give only a couple of lines to them. — Of interest is G. P. Brammer's standpoint. In a long monograph, *De Christianis Sancti Johannis Baptistae commentationis particula prior* . . . Havniae 1829, the second part of which was published in Danish in 1832, he investigates the question whether Christians of St. John the Baptist are mentioned in the New Testament and in the Fathers of the Church. In contrast to the contemporary theologians, Brammer answers this question in the negative. Of the Mandaeans, whom he knows from Norberg's Ginzā edition, he says that they are neither Christians nor Hemerobaptists nor disciples of St. John the Baptist, for the latter has not left any sect in the Christian Church. As yet, Brammer concludes, we are not in possession of sufficient documentary evidence to be able to establish with certainty anything concerning the religion or history of the Mandaeans, for the only manuscript edited is in a bad state of preservation. But Brammer's critical and admonitory remarks had no influence. !!

§ 56. Of important events within Mandaean research in the period 1821—67 we must also, besides Chwolsohn's considerable work which will be dealt with below, mention F. Tempestini's complete French translation in 1856 of Norberg's Latin version of the Paris manuscript of the Ginzā which formed the basis of his text edition of 1815—16, and two longer articles. One is by an author M. C., unknown to me, in *Krünitz's ökonomisch-technologische Encyclopädie*. 240. Theil Berl. 1857, the other one, written by H. Petermann, is incorporated in J. J. Herzog's *Real-Encyclopädie für protestantische Theologie und Kirche* . . . 9. Bd. Stuttg. und Hamb. 1858. The first contribution especially draws on Gesenius's afore-mentioned article of 1817, which is often given verbatim, whilst Petermann has added to his information gathered from the same source an accurate insight into the contents of Norberg's Ginzā edition. Of this he gives a lucid evaluation supplemented by his personal knowledge of the modern Mandaeans, of whom he gave such an excellent description in the famous account of his travels in the East mentioned in § 34.

§ 57. The chief subject of Daniel Chwolsohn's learned work,

Die Ssabier und der Ssabismus ... 1.—2. Bd. St. Petersburg 1856, his account of the religious doctrines of the Harranian Šābians, does not concern us in this connection. But in Mandaean research this work means such an important stage on the way towards the clear recognition of the peculiarities of the Mandaean religion that we must briefly mention Chwolsohn's contribution on this point. In § 5, in another connection, we mentioned that the historian of Mandaean research will always be indebted to him for his exposition in the second chapter of the first volume: *Die Ssabier und der Ssabismus nach den Ansichten der europäischen Gelehrten vom Jahre 1601 bis auf die neueste Zeit*. But in addition, before he proceeds to the account of the Šābians in Harran, Chwolsohn examines the numerous ethnic as well as religious conceptions to which the name Sabian had been given down through the years by earlier as well as more recent authors. In this field Chwolsohn had had a kind of predecessor in Johann Georg Sommer (1846). By these investigations Chwolsohn was enabled to delimit the exceedingly multifarious material on every point and so to rectify many old errors. As regards the Mandaeans, Chwolsohn, who relies largely on the evidence of Arabian authors, arrives at results which correspond to the theory set forth by Renan, but are independent as regards the point of departure¹). El'hasai'h, an adherent of the doctrine of Zoroaster coming from north-eastern Parthia, appears at the close of the 1st century among the heathen Babylonians in Southern Mesopotamia, spreading his Parsian ideas and religious views and customs among them. These Parsified Babylonian heathens called themselves Mandaeans, i. e. Gnostics. From Jewish-Christian Gnostic neighbours such as the Ebionites, the Mandaeans became acquainted with Bible legends and characters. A hundred years after the founding of the sect, Mani was born of Mandaean parents and up to the age of 24 was a Mandaean. Only then did he found his own religion, Manichaeism, which in its initial stage had very close affinities to Mandaicism. Further Chwolsohn points out that the šābi'ūn mentioned in the Korān by Mohammed are none other than the Mandaeans. — The whole of this chain of argu-

¹) *Die Ssabier und der Ssabismus* ... 1. Bd. St. Petersburg 1856, pp. 136—138.

ments to explain the origin of the Mandaeans is partly founded on the views of earlier research¹), but even the author's own observations, cannot be accepted with profit by later inquirers. As far back as 1862 Flügel raised objections to Chwolsohn's view of the relation between the Mandaeans and the Manichaeans. But to Chwolsohn must be assigned the credit of rendering it impossible, after the appearance of his work, to speak in any sensible way of a connection between the Mandaeans and the disciples of St. John the Baptist. In addition, like O. G. Tychsen in 1784, he has pointed out Persian elements in the Mandaean Gnosis.

§ 58. Above, in § 30, we saw how, in the last period of Mandaean research, from 1867 to 1930, a scientific study of the Mandaean religious literature was rendered possible by the text editions which we owe to Euting 1867, Petermann 1867, and Lidzbarski 1905, in conjunction with Theodor Nöldeke's masterly *Mandäische Grammatik* of 1875. Through translations by Brandt in 1893, but especially by Lidzbarski who has furnished complete translations with scientific commentaries and notes of the three principal Mandaean religious texts in 1915, 1920, and 1925, the contents of these have been rendered accessible even to inquirers who have not themselves studied the Mandaean language, but who in their branch of study, Hellenistic religious history, Gnosticism, Manichaeism, or comparative New Testament theology, meet with ideas of which analogues are to be found in Mandaean literature. And as a matter of fact we see how the material of the bibliography grows to such an extent after 1867 that in the period 1867—1930 we find a literature approaching in quantity the entire amount contributed by the preceding period. In the following we shall broadly indicate the main lines that characterise Mandaean research of the last period and mention a few of the chief works in this domain without going deeply into the conflicting views evidenced by several of the recent inquirers.

§ 59. Ernest Babelon's book, *Les Mandaïtes. Leur histoire et leurs doctrines religieuses* ... Paris 1881, is of but slight interest.

¹) Cf. Norberg's theory in *Codex Nasaraeus* ... Tom. I. Londini Gothorum 1815, p. V on the connection of the Mandaeans with the Ebionite Nasaraeans.

Chwolsohn's account of
Harranian Sabians.

Chwolsohn
not
acceptable

No
connection
between
Mandaeans
& Jesus
St John.

Origin
about 100
AD.
Persian
Parthian
century
But how much
"import"
"Persian"
religion
evidenced
Mag

Texts by
3 men

3 texts

But how much
in Iraq before
11th century
Date of Ebionites
... Mani.

Date = Sabianism of Kuran
by any sect in S. Mesopot.
at end 1st century.
See Dr. Wigram
on "Mandaeans"
church

It is the author's object to amalgamate the contents of Norberg's edition of the *Ginzā* (1815—16) with the observations made by Siouffi during his stay among the modern Mandaeans (made public in his book of 1880 mentioned in § 34), a task which could only give unsatisfactory results. — Konrad Kessler's works, on the other hand, dating also from 1881, represent an important contribution. He was the first to fix his attention on the old Babylonian religion which just at that period, through the publication and translation of numerous texts, began to take clearer shape to inquirers. Kessler's theory was that the old Babylonian religion was the soil in which the Gnostic view of the world had grown up. This theory he expressed most plainly in a lecture entitled *Ueber Gnosis und altbabylonische Religion*, given by him at the 5th International Congress of Orientalists. The fact that the Mandaeans had been settled in Southern Mesopotamia since the 8th century, as proved by textual evidence, amongst other things in Arabian authors, gave further animus to his theory. Other important contributions by Kessler appeared in 1889, 1903, and 1905. — And in his sensational little paper: *Zur Frage nach dem Ursprung des Gnostizismus*. Lpz. 1897, Wilhelm Anz has adopted Kessler's theory, even though he has taken a lesson from the work on the Mandaean religion which had in the meanwhile appeared.

§ 60. The work to which we refer is A. J. H. Wilhelm Brandt's *Die mandäische Religion, ihre Entwicklung und geschichtliche Bedeutung erforscht, dargestellt und beleuchtet*. Lpz. 1889, the main work of recent times, the exposition which his contemporaries had to, and recent inquirers will have to, accept or reject. Brandt was the first to give a detailed account of Mandaean religion, the mythological doctrines as well as the religious cult. But his book also contains a historic-genetic presentation of the origin of this religion and its development through the ages, and in addition Brandt has, in a historical introduction and in learned appendices, touched upon numerous problems which have been discussed in Mandaean research in the course of time. The corner-stone of Brandt's Mandaean researches was a thoroughgoing study of the *Ginzā*, of which he gave long passages in German translation in 1893. In 1892

appeared his learned monograph on the relation between the Mandaean and Persian religions as regards the conception of the Future Life, and in 1915 he gave a brief, revised account of the Mandaean religion and its history. — Among the numerous inquirers who are indebted to Brandt I may mention Wilhelm Bousset in his great exposition of Gnosticism, *Hauptprobleme der Gnosis*. Göttg. 1907; other important contributions by Bousset appeared in 1912 and 1917.

§ 61. By Mark Lidzbarski's publication of the Book of John in 1905, and the translation of it ten years later, much new and important matter was added to the knowledge of the previous period. In a brief introduction to his translation of 1915, Lidzbarski himself attempted to explain the conclusions which he thought himself justified in drawing on the basis of his newly gained experience from a study of the Book of John. As briefly remarked in § 43, Lidzbarski's theory aimed at assigning a western origin to the Mandaeans, in Judaized Gnostic circles, as e. g. the Elkesaites. — Opposed to Lidzbarski's conjectures as well as to Brandt's whole genetic system of the development of the Mandaean religion was the exposition which the present writer published in Danish in 1919 (English translation, *Mandaean Studies*. Lond. 1926), in which was pointed out the quite subordinate effect of the Babylonian religion, the secondary influence of the Persian religion on an originally Gnostic substratum, and the improbability of any profound knowledge of or connection with late Judaism.

§ 62. Whilst Wilhelm Brandt is the central figure in Mandaean research in the middle part of this last period, it is Richard Reitzenstein's works of 1917, 1919, 1921, 1926, 1927, and 1929 which command universal attention in recent times. Starting from the contents of the fragmentary Manichaean manuscripts from Turfan, he has collocated Manichaean and Mandaean ideas and expressions, and further enlarged the horizon by drawing the Mandaean religion into extensive Iranian and hellenistic-syncretistic relationships. During the past 10 years Reitzenstein's investigations have been the provocative central point in Mandaean research, and inquirers have either denounced or adopted his theories. — Of other important contributions from recent times we note Tondelli 1928,

Bauer 1929, Burkitt 1929, Kraeling 1929, Lietzmann 1930, Odeberg 1930, and Stahl 1930.

§ 63. When we mentioned the previous period, we pointed out in § 55 that there was a considerable decline of the interest shown in the Mandaean religion in the theological literature, in comparison with the great impulse it received about the year 1800, chiefly by Norberg's activity and Overbeck's elaboration of his results in 1784. Before 1919, when Reitzenstein published his important treatise, *Das mandäische Buch des Herrn der Grösse und die Evangelienüberlieferung*. Heidelb. 1919, the discussion of the Mandaeans in theological literature was of but slight importance. But subsequently, and especially in the year 1920, when Lidzbarski's translation of the Qolastā saw the light and was followed in 1925 by his translation of the Ginza, New Testament research, particularly as regards the Johannine writings, has been carried on entirely under the banner of Mandaean religion. — In the following we shall briefly review the chief contributions in this field during the period in question.

Gunkel 1895, 1903, Baldensperger 1898, Heitmüller 1903, Cheyne 1904, Holtzmann 1908, Clemen 1909, Drews 1909, Reitzenstein 1919, 1921, 1922, 1927, 1929, Fracassini 1921, Gressmann 1922, Loisy 1922, Wetter 1922, Bultmann 1923, 1925, Bauer 1925, Lohmeyer 1926, Peterson 1926, 1928, Behm 1927, Büchsel 1927, 1928, Howard 1927, Jeremias 1927, Kraeling 1927, Lagrange 1927—28, Goguel 1928, Odeberg 1928, 1929, Preisker 1928, Tondelli 1928, Clarke 1929, Schlier 1929, 1930, Asting 1930, Easton 1930, MacCulloch 1930, Stahl 1930, Taylor 1930, Windisch 1930.

§ 64. Since the appearance of Kessler's *Mani. Forschungen über die manichäische Religion* ... Berl. 1889 the relation of Mandaism to Manichaeism has frequently been touched upon, but it was not until the publication of Reitzenstein's aforementioned studies that the interest in it or the investigation of it was stimulated in any great degree. We enumerate the chief contributions of this period.

Kessler 1889, 1905, Brandt 1893, Pognon 1898, Reitzenstein 1917, 1919, 1921, Lidzbarski 1918, Alfarić 1918—19, Scheftelowitz 1922, Wesendonk 1922, 1924, 1929, Kraeling 1926, Schaeder 1927.

§ 65. Finally we may mention that during this period several theosophical authors have shown an interest in the Mandaean mythology and cult, which they have in part given a theosophical interpretation or theosophical applications, viz. Dunlap 1861, Blavatsky 1877, 1888, Hardcastle 1903, 1904, 1905, 1909, 1910, 1912, 1914, 1916, and Mead 1924, 1926, 1927.

BIBLIOGRAPHY

1560

Diversi AVISI particolari dall'Indie di Portogallo riceuti, dall' anno 1551. sino al 1558. dalli Reuerendi padri della compagnia di Giesu . . . Tradotti nuouamente dalla lingua Spagnuola nella Italiana. [Venetia 1560?], fol. 224^v—223.

BM. 8°.

223 is a misprint for 225. The second edition which is almost identical with the first edition is printed in Venice, cf. p. 294^v: In Venetia per Michele Tramezzino 1565.

1608

Lettre du P. Gaspard FERNANDEZ, S. J., Goa 18. Decembre 1608. See MENDOÇA 1615.

1609

Lettre du P. Andre REARES, S. J., Goa 18. Feurier 1609. See MENDOÇA 1615.

1615

Hernando de MENDOÇA, Advis de ce qu'il y a à reformer en la Compagnie des Iesuites présenté au Pape et à la congregation generale . . . Ensemble plusieurs lettres des Indes Orientales, escrites par des Peres Iesuites et autres de l'Ordre S. François, traduites du Portugais. 1615, pp. 18 seq. 28.

KB. 8°.

No place. Contains the two above-cited letters from Gaspard FERNANDEZ (see 1608) and Andre REARES (see 1609.)

1622

Pietro della VALLE. See 1658.

1624

SALOMON Ibn Ghanem. See SANTIAGO 1630.

1630

[Pedro de SANTIAGO,] *Relacion del transito qve hizieron à las Indias los Padres Agustinos Descalços de España el año de 1605. y progressos que han tenido en entrambas, hasta el año de 1630.* [Madrid 1630], pp. 50—52.

Madrid, Biblioteca Nacional. 4°.

See Introduction § 8, p. 14. — A Latin letter to the Pope followed by a Spanish translation written by SALOMON, filius Ghanem, and dated: In Era mensis Aprilis anni millesimi trigesimi quarti Hegirae I. fugae Mahamedis [i. e. 1624]. — The dedication is signed by Fr. Pedro de SANTIAGO, O S A., who according to Nicolas ANTONIO, *Bibliotheca Hispana* ... Tomus II. Romae 1672, p. 191, is the author.

1645

Abrahamus ECHELLENSIS. Concilii Nicaeni praefatio, una cum titulis, et argumentis Canonum, ac constitutionum eiusdem, qui hactenus apud Orientales nationes extant. Nunc primum ex Arabica lingua Latine redditi ab Abrahamo Ecchellensi ... Parisiis 1645, (pp. 63—64.)

Bibl. Nat. 8°.

1649

R. P. F. PHILIPPUS a SS^{ma} Trinitate. Itinerarium orientale R. P. F. Philippi a SS^{ma} Trinitate Carmelitae Discalceati ab ipso conscriptum ... Lugduni 1649, (pp. 272—273.)

KB. 8°.

Other editions: (French) Lyon 1652; 1669. — (Italian) Roma 1666; Venezia 1667; 1670; 1676. — (German) Amst. 1671; Franckfurt 1671; 1673; 1696. — After the publication of the book of Ignatius à Jesu (see 1652) the section dealing with the Mandaean (liber VI caput VII) was considerably enlarged, e. g. Lyon 1652, pp. 338—356 (7); Franckfurt 1671, pp. 361—381.

1652

IGNATIUS à Jesu. Narratio originis, rituum, et errorum Christianorum Sancti Ioannis. Cui adiungitur Discursus per modum dialogi in quo confutantur XXXIII. errores eiusdem nationis auctore P. F. Ignatio à Jesu Carmelita Discalceato, Missionario et Vicario Domus Sanctae Mariae de Remedijs in Bassora Mesopotamiae. Romae 1652.

KB. 8°.

192 pages. An abstract of the contents entitled *Relation des Chrestiens de S. Jean*, faite par le Pere Ignace de Iesus Carme Déchaux, Missionnaire

et Vicaire de la Maison de Sainte Marie des Remedies, à Bassora, see Melchisedech THÉVENOT (see 1663), *Relations de divers voyages curieux* ... 4. partie. Paris 1672; (in the new edition) tome II. Paris 1696. — As to the explanation of Ignatius regarding the Mandaean Divân, written in the margin of the manuscript, see POERTNER 1904.

1653

Abrahamus ECHELLENSIS ... Ope Domini Jesu Christi incipimus scribere tractatum continentem Catalogum librorum Chaldaeorum, tam ecclesiasticorum, quàm profanorum. Auctore HEBEDIESU Metropolitae Sobensi. Latinitate donatum, et notis illustratum ab Abrahamo Ecchellensi ... Romae 1653, pp. 243—244.

KB. 8°.

See Introduction § 9, p. 15¹. — Another edition: Editio haec post Romanam est altera, was published as the second part of Abrahamus ECHELLENSIS, *Concordia nationum christianarum* ... Moguntiae 1655.

Les voyages et observations du Sieur [François] de LA BOULAYE-LE-GOUZ, gentil-homme Angevin ... Paris 1653, pp. 274—288.

KB. 4°.

Other editions: (French) Troyes, Paris 1657. — (Dutch) Amst. 1660. — The English edition, Lond. 1837, contains only the description of Ireland.

1658

Viaggi di Pietro della VALLE, il pellegrino, descritti da lui medesimo in lettere familiari all'erudito suo amico Mario Schipano. Parte II: La Persia [, 2]. Roma, Biagio Deuersin, 1658, pp. 412—414.

KB. 4°.

The section dealing with the Mandaean is written in Lettera 16. da i Giardini di Sciràz de'27. di Luglio 1622. — The original edition was published in three parts. Part I has the following title-page: *Viaggi di Pietro della VALLE*, il pellegrino, con minuto ragguaglio di tutte le cose notabili osservate in essi, descritti da lui medesimo in 54. lettere familiari, da diuersi luoghi della intrapresa peregrinatione, mandate in Napoli all'erudito, e fra'più cari, di molti anni suo amico Mario Schipano, diuisi in tre parti, cioè la Turchia, la Persia, e l'India ... Roma, Vitale Mascardi, 1650. Part II contains the description of Persia and was published in two volumes both with the imprint: Roma, Biagio Deuersin, 1658.

Part III contains *L'India co'l ritorno alla patria*. Roma, Biagio Deuersin, 1658. — Reprints: Parte I. Roma 1658; Roma, Dragondelli, 1662. — Parte III. Roma, Dragondelli, 1663. — Other editions: (Italian) Venetia 1660; 1661; 1664; 1667; 1671; 1681; Bologna 1672; 1677; Brighton, Torino 1843 (reprints: Torino 1843; Milano 1843.) — (French) Paris, G. Clouzier, 1661—64; 1661—65; 1663; 1670—84; Rouen, R. Machuel, 1745; Paris, R. Machuel, 1745. — (Dutch) Amst. 1664—65; 1664—81; 1666; 1681; 1766. — (English) Lond. 1665; *Extracts from the travels of P. delle VALLE in Persia*, see John PINKERTON, *A general collection of ... voyages ...* Lond. 1808—14, vol. 9; the edition issued by the Hakluyt Society, Lond. 1892, contains only the letters from India. — (German) Genff 1674.

1660

Abrahamus ECHELLENSIS, Eutychius Patriarcha Alexandrinus vindicatus, et suis restitutus Orientalibus; siue Responsio ad Ioannis Seldeni Origines, in duas tributa partes; quarum prima est De Alexandrinae ecclesiae originibus. Altera De origine nominis Papae; quibus accedit censura in Historiam Orientalem Iohannis Henrici Hottingeri Tigurini à pag. 283. ad 495. Omnia ex Orientalium excerpta monumentis. [Pars altera. Romae 1660, pp. 325—326, 328—336.]

KB. 4°.

Pars altera has the following title-page: *De origine nominis Papae, nec non de illius proprietate in Romano Pontifice adeoque de eiusdem Primatu contra Ioannem Seldenum Anglum*. The title-page of Pars prima has the imprint: Romae 1661. — A part of Pars altera (caput I—XXVII) was published in Ioannes Thomas de ROCABERTI, *Bibliotheca maxima pontificia ...* Tomus 1. Romae 1698. (Tomus 1—21. Romae 1698—99.)

1661

Abrahamus ECHELLENSIS. See 1660.

1663

[Melchisedech THÉVENOT,] *Relations de divers voyages curieux, qui n'ont point esté publiees; ou qui ont esté traduites d'Hakluyt ... et d'autres voyageurs ... et de quelques persans, arabes, et autres auteurs orientaux ...* 1. partie. Paris, Jacques Langlois, 1663.

KB. 2°.

Contains no text having reference to the Mandaeanes but two plates which according to *Recueil de voyages de M^r THEVENOT ...* Paris 1681,

p. 13 are inserted between *Relation des Antiquitez de Persepolis* and *Relation des Royaumes de Golconda, Tannassari ...* But this is not the case in all the copies known. In the above-cited *Recueil* 1681, p. 13 the two plates are described as follows: *Commencement d'un Livre des Chaldéens de Bassora, autrement appelez les Chrétiens de S. Jean, écrit en caracteres tres-anciens non encore vûs en Europe, avec l'alphabet de ces mesmes caracteres, et une Carte Arabe du païs*. The map in the edition of 1663 has two Latin inscriptions: *Vera Delineatio Civitatis Bassorae Nec non Fluuiorum, — Insularum Oppidorum pagorum et — terrarum ei adiacentium, in quibus passim habitant familiae Sabaeorum Siue Mendaorum, qui Vulgo vocantur Christiani S^{ti}. Ioannis and Nomina Locorum Arabica latinis caracteribus expressa Et numerus Familiarum Christianorum Sancti Iohannis*; the names follow in six columns beneath. The other plate has the following text in the nethermost part of the second page: *Alphabet de la langue des anciens Caldeens, dont les lettres suivent l'ordre des lettres de l'Alphabet Hebraïque*. — The map had been published previously, cf. ANGELUS à S. Joseph, *Gazophylacium linguae Persarum ...* Amstelodami 1684, p. 360 (s. v. Sabaiti): ... voyez la table particuliere dans les relations de Mr. Thevenot le vieux, qu'il à fait copier de celle que nos Peres avoient auparavant fait imprimer à Rome. — Thévenot's collection of voyages is composed of four parts. The date of the original edition is as follows, cf. A. G. CAMUS, *Mémoire sur la Collection des grands et petits voyages, et sur la collection des voyages de Melchisedech Thevenot*. Paris an XI (1802): 1. partie. Paris, Jacques Langlois (some copies: Emmanuel Langlois), 1663. — 2. partie. Paris, Jacques Langlois (some copies: Sébastien Cramoisy et Sébastien Marbre Cramoisy), 1664. — 3. partie. Paris, Sébastien Marbre-Cramoisy, 1666. — 4. partie. Paris, André Cramoisy, 1672. A section has a special title-page with the imprint: Paris, Gervais Clousier, 1672. — Reprints: 1. partie. Paris, Sébastien Marbre Cramoisy, 1666; 1672. — 2. partie. Paris, Sébastien Marbre-Cramoisy, 1666; 1672. — 3. partie. Paris, Sébastien Marbre-Cramoisy, 1672. — A new edition was published in two volumes, each volume containing two parts with the imprint: Paris, Thomas Moëtte, 1696. — As to the abstract of the book of IGNATIUS à Jesu which was published in part 4, see 1652.

1665

Manoel GODINHO. *Relação do novo caminho que fez por terra, e mar, vindo da India para Portugal no anno de 1663. o Padre Manoel Godinho da Companhia de Iesu ...* Lisboa 1665, pp. 95—96.

BM. 8°.

New edition: Lisboa 1842.

1666

[Jacques] de BOURGES, Relation du voyage de Monseigneur l'évêque de Beryte, vicaire apostolique du royaume de la Cochinchine, par la Turquie, la Perse, les Indes, etc. jusqu'au royaume de Siam et autres lieux. Paris 1666, p. 53.

KB. 8°.

Other editions: (French) Paris 1668; 1683. — (Dutch) Amst. 1669; 1683. — (German) Lpz. 1671.

Paul RYCAUT. See 1668.

Girolamo de'SEBASTIANI. Prima speditione all'Indie Orientali del P. F. GIUSEPPE di Santa Maria, Carmelitano Scalzo, Delegato Apostolico ne'regni de'Malavari. Ordinata da Nostro Signore Alessandro Settimo. Roma 1666, p. 61.

BM. 4°.

As to the real name of the author, cf. another book by him: *Seconda speditione all'Indie Orientali* di Monsignor SEBASTIANI Fr. Giuseppe di Santa Maria ... Roma 1672.

1667

AGATHANGELUS à Sancta Theresia. See 1927.

1668

Paul RYCAUT, The present state of the Ottoman empire. Containing the maxims of the Turkish politie, the most material points of the Mahometan religion, their sects and heresies ... their military discipline ... In three books. Lond. 1668, p. 132.

KB. 2°.

The original edition was published in London in 1666, cf. Samuel PEPYS, *Diary*, ed. by H. B. Wheatley. Vol. VI. Lond. 1895, p. 23 (October 15, 1666) and Theophili GEORGI *Allgemeines Europäisches Bücher-Lexicon*. 2. Supplement. Lpz. 1755, p. 287: RICCAUT, *Præsens status imperii Ottomanici libri III*. Londini 1666. But nearly the whole of the first edition was destroyed in the great fire of London. — Other editions: (English) Lond. 1668 (the above-cited); 1670; 1675; 1682; 1686; 1689. — (Dutch) Amst. 1670. — (French) Paris 1670, 4°; (2. ed.) 1670, 12°; Amst. 1670; 1671; 1672; Cologne 1676; Rouen 1677 (with notes by Bespier, see 1677); Amst. 1678; 1696. — (Italian) Venetia 1672; 1673; Bologna 1674. — (Polish) u Słucku 1678. — (German) Augsburg 1694 (with notes by Bespier, see 1677). — Reprinted with a special title-page in Richard KNOLLES, *The Turkish history ... with a continuation ...*

by Paul RYCAUT. 6. ed. Vol. 2. Lond. 1687; 1701. Knolles's work was first published in 1603. A continuation of this was the description of RycAUT entitled *History of the Turkish empire ...* Lond. 1680, 79 which was appended to the 6. ed. of the work of Knolles. The joint work of Knolles and RycAUT was translated into French and entitled *Histoire de l'empire Ottoman ... traduit de l'Anglois de Mr. le Chevalier RYCAUT*. Tome 1—6. La Haye 1709 (3 volumes), in which RycAUT's work *The present state of the Ottoman empire ...* was published in volume 3 with the following title-page: *Tableau de l'empire Ottoman, ou l'on trouve les mœurs et coùtumes des Turcs, leur loix, leur religion, leur differentes sectes ...* La Haye 1709.

1672

IGNATIUS à Jesu. See 1652.

Il viaggio all'Indie orientali del P. F. VINCENZO MARIA di S. Caterina da Siena Procuratore generale de'Carmelitani Scalzi ... diviso in cinque libri ... Roma 1672, pp. 99—100.

Preuss. St. 2°.

New edition: Venetia 1678.

1674

[Jean] de THÉVENOT, Suite du Voyage de Levant; dans laquelle ... il est traité de la Perse, et autres estats sujets au roy de Perse ... et aussi des antiquitez de Tchehelminar et autres lieux vers l'ancienne Persepolis ... 2. partie. Paris 1674, pp. 324—328.

Preuss. St. 4°.

Part 1 was published in Paris in 1664 and entitled *Relation d'un voyage fait au Levant*. Reprinted Rouen, Paris 1665. Translated into Dutch Amst. 1681. — Part 3 has the title: *Voyages de M. de THÉVENOT contenant la relation de l'Indostan ...* Paris 1684. — The three parts were united in a French edition with the following title-page: *Voyages de Mr. de THEVENOT tant en Europe qu'en Asie et en Afrique divisez en trois parties, qui comprennent cinq volumes*. Paris 1689. — Other editions: (French) Amst. 1705; 1725; 1727. — (English) Lond. 1687; John HARRIS, *Navigantium atque Itinerantium Bibliotheca ...* (Vol. 2.) Lond. 1705; 1744—48; 1764; *The World displayed; or, A curious collection of voyages ...* Vol. 12. Lond., John Newbery, 1759 seq.; 1767; 1774—78. — (German) Franckfurt am Mayn 1693.

1675

LETTRE d'un missionnaire écrite à M. Savary, agent général des affaires du duc de Mantoue en France. De Bassora, le 19 d'octobre 1675. See BOUSQUET 1852.

1676

Robertus HUNTINGTONUS, Latin letter to Angelus à Sancto Josepho, March 17, 1676. See 1704.

[Jean] JOVET, L'histoire des religions de tous les royaumes du monde. Tome 2. Paris 1676, pp. 310—317.

(Tome 1—3. Paris 1676.)

Preuss. St. 8°.

The British Museum Catalogue gives Nicolas as the Christian name of the author. — Other editions: Paris, T. Girard, 1680; C. Osmont, 1680; T. Girard, 1686; C. Osmont, 1686; T. Girard, 1697; C. Osmont, 1697; 1710; 1724.

✓ Les six voyages de Jean Baptiste TAVERNIER, ecuyer baron d'Aubonne, en Turquie, en Perse, et aux Indes, pendant l'espace de quarante ans ... 1. partie, où il n'est parlé que de la Turquie et de la Perse. Paris 1676, (pp. 222—231.)

(1.—2. partie. Paris 1676.)

Preuss. St. 4°.

Other editions: (French) Paris 1677, 76; Amst. 1678—79; Paris 1679—81; [Amst.] 1679; Brux. 1679—81—90; Paris 1681; 1682—87; 1692; Utrecht 1712; Paris 1713; Rouen 1713; La Haye 1715; Amst. (Rouen) 1718; Paris 1724; Rouen, Machuel le Père, 1724; Rouen, Machuel le Jeune, 1724; Édition ... refondue ... par J. B. J. Breton, Paris 1810; *Voyages en Perse et description de ce royaume* ... publiés par Pascal Pia. Paris [1930.] — (English) Lond. 1678; 1684; John HARRIS, *Navigantium atque Itinerantium Bibliotheca* ... (Vol. 2.) Lond. 1705; 1744—48; 1764; (*Travels in India* ... Transl. from the original French ed. of 1676 ... by V. Ball, Lond. 1889.) — (German) Genff 1681; Nürnberg 1681; (*Reisen in Indien* ... see Johann Joachim SCHWABE, *Allgemeine Historie der Reisen* ... Lpz. 1747—74, Bd. 10—11.) — (Dutch) Amst. 1682. — (Italian) Roma 1682.

1677

ANGELUS à Sancto Josepho, Latin letter to Robertus Huntingtonus, May 27, 1677. See HUNTINGTONUS 1704.

Urbano CERRI. See 1715.

Robertus HUNTINGTONUS, Latin letter to Angelus à Sancto Josepho, July 18, 1677. See 1704.

L'état present de l'empire Ottoman: ou sont compris les mœurs, les maximes, et la politique des Turcs ... divisé en trois livres. De la traduction du Sieur BESPIER, sur l'original Anglois du Sieur RICAUT ... le tout enrichi de Remarques fort curieuses. Tome 2. Rouen 1677, pp. 403—404, 662—665.

(Tome 1—2. Rouen 1677.)

Preuss. St. 8°.

German translation entitled *Die Neu-eröffnete Ottomannische Pforte*, bestehend: Erstlichen, in einer ... Beschreibung dess gantzen Türckischen Staats- und Gottesdiensts ... Übersetzt, aus dess hochberühmten Herrn RICAUT, in Englischer Sprach verfassten, und zu unterschiedlichen mahlen ins Frantzösische gebrachten Buch. Zweytens, Einer wolgefassten aussführlichen Histori, der vornehmsten Geschichten aller Ottomannischen Monarchen, von ihrem ersten Ursprung an biss auf gegenwärtige Zeit. Aus dess ... Venetianischen Cavalliers und Senatoren Giovanni SAGREDO Italiänischer Beschreibung und gemeltem RICAUT ebenmässig übersetzt ... (Mit ... Anmerckungen des ... Mons. PESPIERS vergesellet und illustriert.) [I. Th.] Augsb. 1694. — [II. Th.] Fortsetzung ... Augsb. 1700.

J. M. VANSLEB, Histoire de l'église d'Alexandrie, fondée par S. Marc, que nous appelons celle des Jacobites-Coptes d'Égypte. Écrite au Caire même, en 1672. et 1673. Paris 1677, p. 98.

KB. 8°.

1678

Georgius Matthias KÖNIGIUS, Bibliotheca vetus et nova, in qua Hebraeorum, Chaldaeorum, Syrorum, Arabum, Persarum, Aegyptiorum, Graecorum et Latinorum ... scriptorum, theologorum ... poetarum, etc. patria, aetas, nomina, libri ... ordine alphabetico digesta ... Altdorfii 1678, p. 426.

KB. 2°.

Richard SIMON. See 1685.

1679

Petri Danielis HUETII Demonstratio evangelica. Parisiis 1679, p. 61.

KB. 2°.

Other editions: Amstelodami 1680; Parisiis 1690; Lipsiae 1694; 1703; Francofurti 1722; Venetiis 1733; 1765.

1680

Olfert DAPPER, Naukeurige beschryving van Asie: behelsende de gewesten van Mesopotamie, Babylonie, Assyrie, Anatolie, of Klein Asie: beneffens eene volkome beschrijving van gantsch ... Arabie ... Amst. 1680, [I.] pp. 148—165.

KB. 2°.

German translation: Nürnberg 1681.

1681

AGATHANGELUS à Sancta Theresia, Latin letter to Robertus Huntingtonus, November 28, 1681. See HUNTINGTONUS 1704.

✓ ANGELUS à Sancto Josepho. Pharmacopoea persica ex idiomate persico in Latinum conversa [a Angelo a Sancto Josepho Carm. disc. Tholosanus] ... Opus missionariis, mercatoribus, caeterisque regionum Orientalium lustratoribus necessarium; nec non Europaeis nationibus perutile ... Lutetiae Parisiorum 1681, pp. 17^o, 54—55.

UB. 8°.

See Introduction § 9, p. 15¹. — The author's real name was Joseph LABROSSE.

Robertus HUNTINGTONUS, Latin letters to Agathangelus à Sancta Theresia, February 15 and July 1, 1681. See 1704.

Melchisedech THÉVENOT. See 1663.

1683

L. PICQUES, French letter to Jean Baptiste Colbert, June 17, 1683. See EUTING 1865.

1684

ANGELUS à S. Joseph, ... Gazophylacium linguae Persarum, triplici linguarum clavi Italicae, Latinae, Gallicae, nec non specialibus praeceptis ejusdem linguae reseratum ... Amstelodami 1684, pp. 359—362, 386.

KB. 2°.

See Introduction § 9, p. 15¹.

1685

AGATHANGELUS à Sancta Theresia, Latin letter to Robertus Huntingtonus, August 8, 1685. See HUNTINGTONUS 1704.

✓ Stephanus LE MOYNE, Varia sacra ceu Sylloge variorum opusculorum Graecorum ad rem ecclesiasticam spectantium. Tomus 2. Lugd. Batavor. 1685, pp. 685—686.

(Tomus 1—2. Lugd. Batavor. 1685.)

KB. 4°.

Tomus 2 has the following title-page: *In Varia sacra notae et observationes Stephani Le Moyne*. Tomus 2. Lugd. Batavor. 1685. — New edition: Lugd. Batavor. et Traject. ad Rh. 1694.

Richard SIMON, Histoire critique du Vieux Testament. Nouvelle edition, et qui est la premiere imprimée sur la copie de Paris, augmentée d'une Apologie generale, de plusieurs remarques critiques, et d'une Réponse par un Theologien Protestant ... Rotterdam, Reinier Leers, 1685, pp. 47ⁿ, 146ⁿ.

KB. 4°.

The original edition with the imprint: Paris, Veuve Billaine, 1678, was confiscated. An unauthorized edition was printed by Daniel Elzevir, Amsterdam, on the basis of one of the two copies of the original edition which was sent to England; this edition bore the imprint: *Suivant la copie imprimée à Paris*, 1680; 1681; 1683. These editions (2., 3., and 4. ed.), which are all very defective, were published and sold in France with the following title-page: *Histoire de la religion des Juifs, et de leur établissement en Espagne et autres parties de l'Europe ... par Moses LEVI*. Amst., Pierre de la Faille, 1680; 1681; 1683. An enlarged edition (5. ed.) was edited by Simon himself with the imprint: Rotterdam, Reinier Leers, 1685, but a company which had bought the property of Daniel Elzevir printed a new unauthorized edition (6. ed.) on the basis of this with the imprint: Amst., Pour la compagnie des libraires, 1685. As a countermove against this edition the above-cited edition (7. ed.) amplified by the Apologie and Réponse was published with the imprint: Rotterdam, Reinier Leers, 1685, cf. A. BERNUS, *Richard Simon ...* Lausanne 1869, pp. 130—140 and A.-M.-P. INGOLD, *Essai de bibliographie oratorienne*. Paris 1880—1882, pp. 123—125. — A Latin translation from the 2. ed. by Natalis Albertus de Versé was published with the imprint: *Juxta Exemplar impressum Parisiis*, 1681, i. e. Amst., Chez la veuve de Dan. Elzévier. The copies sold in France have the following title-page: *Historia religionis Judaeorum ...* Amst. P. de la Faille, 1681. This Latin translation with some unimportant supplements was reprinted three times: Amstelodami, Ex Typographia Blaviana,

1685; Franequerae, Leonh. Strickius, 1698; Irenopoli 1700. — English translation by R. Hampden from the 2. ed.: Lond. 1682. — It is impossible to know anything about Simon's statements concerning the Mandaean in the first edition. But the very incomplete edition published in 1680 by Daniel Elzevir contains only a short sentence dealing with the Mandaean on p. 52; in the Latin translation 1681, p. 44. In comparison with this, the observations in the above-cited 7. ed. have been much enlarged.

Joannes SPENCERUS, De legibus Hebraeorum ritualibus et earum rationibus, libri tres . . . Cantabrigiae 1685, p. 238.

Preuss. St. 2°.

Other editions: Hagae-Comitum 1686; Lipsiae 1705; Cantabrigiae 1727; Tubingae 1732.

1689

Orbis eruditi literaturam à caractere Samaritico hunc in modum favente Deo deduxit Eduardus BERNARDUS A. D. 1689. Oxoniae [1689.]

UB. 2°.

Some parts of this plate were reproduced in Ezechielis SPANHEMII *Dissertationes de praestantia et usu numismatum antiquorum*. Editio noua . . . Tomus 1. Londini 1706, Dissertatio II pp. 80, 82, 114. Tomus 1 was reprinted in 1717, tomus 2 first published Amstelaedami 1717. The work of Spanhemius had been published previously Romae 1664; Amstelodami 1671. — Other editions: An edition dated 1700 is mentioned by Sebaldi RAVII *Exercitationes philologicae ad Car. Franc. Hubigantii Prolegomena in Scripturam Sacram*. Lugduni Batavorum 1785, p. 117^e. The work of Ravius had been published previously Amst. 1761—67 and partly in J. OELRICHS, *Belgii litterati opuscula hist.-philolog.-theologica*. Tomus 1. Breae 1774. — As for the edition prepared by C. MORTON, see 1759.

Louys MORERI, Le grand dictionnaire historique, ou Le mélange curieux de l'histoire sacrée et profane . . . 5. ed., revue, corrigée, et augmentée . . . Supplément ou Troisième volume. Paris 1689, pp. 1044—1046.

(Vol. 1—2. Lyon, Paris 1688.)

Bibl. Nat. 2°.

The title-page runs as follows: *Supplément ou Troisième volume du Grand Dictionnaire historique, ou Mélange curieux de l'histoire sacrée et profane* . . . Tome 3. Paris 1689. — In the editions published previously there is nothing concerning the Mandaean, nor in the following 6. edition. But in the 7. edition and in all the following editions there is a

this is wrong?

verbatim reproduction of the above-cited pages. — The first nine editions are as follows: Lyon 1674 (according to Prosper MARCHAND, *Dictionnaire historique*. Tome 2. La Haye 1759, p. 289: Lyon 1673); 2. ed. Lyon, Paris 1681; 3. ed. Lyon, Paris 1683; 4. ed. Lyon, Paris 1687; 5. ed. Lyon, Paris 1688, Supplément Paris 1689; 6. ed. Lyon, Paris 1691, Utrecht 1692; 7. ed. (the half-title has: 6. éd.) Amst., Utrecht, La Haye 1694; 8. ed. Amst. 1698, Paris 1699; 9. ed. Amst., La Haye 1702. — Other editions: Paris 1704; 1707; 1712; Amst. 1717; Paris 1718; Amst. 1724; Paris, D. Mariette, 1725; Paris, J. B. Coignard, 1725; Bâle 1731; Paris 1732, Suppl. 1735; Bâle 1733; Amst., Brussel 1740; Bâle 1740—43; Paris 1759; Nouvelle éd., revue, corrig. et augment. par M. Drouet, Paris 1764—72. — Translations: (English) Lond. 1694; 1701 (by Jeremy Collier), Suppl. 1705, Appendix 1721. — (Spanish) Paris 1753 (by Joseph de Miravel y Casadevante.)

1691

Pierre Daniel HUET, Traité de la situation du Paradis terrestre. Paris 1691, pp. 178—179.

Preuss. St. 8°.

Other editions: (French) Paris 1692; 1696; Amst. 1701. — (Latin) Lipsiae 1694; Amst. 1698. — (English) Lond. 1694. — (Italian) Venezia 1737.

Gustavus PERINGERUS. See 1744.

1694

François PÉTIS DE LA CROIX, fils. See 1808 and 1810.

1695

L. PICQUES, French letter to Bernardus de Montfaucon, May 11, 1695. See 1892.

Ludovicus PICQUESIUS, Latin letter to Iobus Ludolfus, June 7, 1695. See 1750.

Joh. Christophorus WAGENSEILIUS, Synopseos historiae universalis pars altera. [Altdorfii Noricorum 1695,] pp. 84—86. (Pera librorum juvenilium: qua, ingenuos, viamque ad eruditionem et bonam mentem affectantes adolescentes donat Joh. Christophorus WAGENSEILIUS. Loculamentum 3. Insunt: Adminicula Studii Historici. Pars 1—2. Altdorfii Noricorum 1695.) (Loculamentum 1—6. Altdorfii Noricorum 1695.)

KB. 8°.

1696

IGNATIUS à Jesu. See 1652.

1697

[Eduardus BERNARDUS,] *Catalogi librorum manuscriptorum Angliae et Hiberniae in unum collecti, cum indice alphabetico.* [Tomus I.] Oxoniae 1697, p. 279.

(Tomus 1—2, pars 1—2. Oxoniae 1697.)

KB. 2°.

In the section describing Librorum manuscriptorum Bibliothecae Bodleianae classis duodecima continens codices orientales DCXLVI. quos e bibliotheca viri optimi et clarissimi Roberti Huntingtoni. lubens redemit Academia Oxoniensis A. D. 1692.

[Barthélemy] d'HERBELOT [de Molainville,] *Bibliothèque orientale, ou Dictionnaire universel contenant généralement tout ce qui regarde la connoissance des peuples de l'Orient ...* Paris 1697, pp. 471—472, 577, 725—726.

KB. 2°.

Other editions: (French) Maestricht 1776, Suppl. 1780; La Haye 1777—79 (with notes by Johann Jacob Reiske and H. A. Schultens, see 1779); Paris 1781—83 (abridged edition by Nicolas-Toussaint Le Moyne, dit Desessarts.) — (German) Halle 1785—90 (with notes by Johann Jacob Reiske, see 1779.)

1698

Edwardus BERNARDUS and Thomas SMITH. *Inscriptiones Graecae Palmyrenorum, cum scholiis et annotationibus Edwardi Bernardi et Thomae Smithi. Trajecti ad Rhenum* 1698, pp. 8—9.

Preuss. St. 8°.

Reprinted in Thomae SMITHI *Opuscula ex itinere ipsius Turcico praecipue enata: sive Septem Asiae ecclesiarum et Constantinopoleos notitia ...* Rotterdami 1716.

Ludovicus MARRACCIUS, *Refutatio Alcorani, in qua ad Mahumetanicae superstitionis radicem securis apponitur; et Mahumetus ipse gladio suo jugulatur ...* Patavii 1698, p. 33.

KB. 2°.

A special title-page to the second part of Ludovicus MARRACCIUS, *Alcorani textus universus ex correctioribus Arabum exemplaribus summa fide, atque pulcherrimis characteribus descriptus, eademque fide, ac*

pari diligentia ex Arabico idiomate in Latinum translatus; appositis unicuique capiti notis, atque Refutatione: his omnibus praemissus est Prodromus ... Patavii 1698. The first part has the following title-page: *Prodromus ad Refutationem Alcorani ...* in quatuor partes divisus. Prodromus alone was first published Romae 1691.

1700

Thomas HYDE, *Historia religionis veterum Persarum, eorumque Magorum ...* Oxonii 1700, pp. 521, 524, plate XVI.

KB. 4°.

New edition entitled *Veterum Persarum et Parthorum et Medorum religionis historia* published Oxonii 1760. — A detailed review and report of the first edition, see Jacques George de CHAUFÉPIÉ, *Nouveau dictionnaire historique et critique, pour servir de supplément ou de continuation au Dictionnaire historique et critique, de Mr Pierre Bayle*. Tome 2. Amst., La Haye 1750, pp. 234—238 (s. v. [Thomas] Hyde, note D.)

1701

Ludovicus Du Four de LONGUERUE. See 1750.

1702

SUSPICIONES defectuum iudicii historici, p. 252.

(Observationum selectarum ad rem litterariam spectantium tomus 5. Halae Magdeburgicae 1702, Observatio VIII. pp. 247—272.)

KB. 8°.

1703

[Richard] SIMON, *Le Grand Dictionnaire de la Bible, ou Explication litterale et historique de tous les mots propres du Vieux et Nouveau Testament ...* Enrichi d'une Introduction à l'Ecriture sainte, et d'une Chronologie sacrée ... Tome 1. Lyon 1703, pp. 609—610.

(Tome 1—2. Lyon 1703.)

KB. 2°.

New edition: Lyon 1717. The first edition, Lyon 1693, contains nothing concerning the Mandaeanes. — As to the author, cf. A.-M.-P. INGOLD, *Essai de bibliographie oratorienne*. Paris 1880—1882, p. 160: On a souvent attribué à notre Simon (see 1685) l'ouvrage de son homonyme, Richard Simon, prêtre et Dr en théol., originaire du Dauphiné, mort en 1702: *Le Dictionnaire de la Bible*. Lyon 1693 ...

1704

Roberti HUNTINGTONI Episcopi Rapotensis Epistolae ... Praemittuntur D. Huntingtoni et D. Bernardi Vitae. Scriptore Thoma Smitho. Londini 1704, pp. XXI, 38, 39—41, 43—44, 83—86.

KB. 8°.

The letters referring to the Mandaean are the following: from HUNTINGTONUS to Angelus à Sancto Josepho March 17, 1676; July 18, 1677; to Agathangelus à Sancta Theresia February 15, 1681; July 1, 1681; return letters from ANGELUS à Sancto Josepho May 27, 1677 and from AGATHANGELUS à Sancta Theresia November 28, 1681; August 8, 1685. — Thomas SMITH has written the sentences on p. XXI.

1706

Johann HÜBNER (the Elder). Reales Staats- und Zeitungs-Lexicon ... Die andere Auflage ... Nebst ... einer neuen Vorrede Johann Hübners. Lpz. 1706, col. 1384.

BM. 8°.

The first edition was published at Leipzig in 1704 (31. Aufl. Lpz. 1824—28), see Introduction § 8, p. 14⁶ and 14⁷.

Io. Christoph. WOLFIUS, Ex Antiquitate orientali Spenceriana de Zabiis hypothesis ceu Dubia et meris superstructa coniecturis adeoque sacro codici interpretando minime idonea, excussa et reiecta ... Vitembergae 1706, fol. B₄^v.

Preuss. St. 4°.

The respondent was Hartwigius BAMBAMIUS.

1708

de SAINJORE, Bibliotheque critique, ou Recueil de diverses pieces critiques, dont la plupart ne sont point imprimées, ou ne se trouvent que très-difficilement ... Tome 1. Paris, Amst. 1708, pp. 170—173.

(Tome 1—4. Paris, Amst. 1708—10.)

KB. 8°.

* de SAINJORE is a pseudonym for Richard SIMON (see 1685.) — Other editions: Amst., Jn. Ls. de Lormes (Nancy), 1708—10; Basle, Wackermann, 1709—10.

1711

Voyages de Monsieur le Chevalier [Jean] CHARDIN, en Perse, et autres lieux de l'Orient. Tome 2, contenant une description

générale de l'empire de Perse ... du gouvernement politique, ... et de la religion que l'on y exerce ... Amst. 1711, pp. 307—310.

(Tome 1—3. Amst. 1711.)

KB. 4°.

The first edition entitled *Journal du voyage du Chevalier CHARDIN en Perse et aux Indes Orientales, par la Mer Noire et par la Colchide* ... Londres 1686 contains only 1. partie, qui contient Le voyage de Paris à Ispahan. — Other editions of this first edition: (French) Amst. 1686; * Lyon 1687. — (English) Lond. 1686; 1691. — (Dutch) Amst. 1687. — (German) Lpz. 1687. — (Italian) Milano 1693. — The voyages of Chardin was first published in full Amst. 1711 and in two sizes: 3 volumes in 4° (the above-cited edition) and 10 volumes in 8° (the section dealing with the Mandaean, see vol. 6, pp. 317—326). — Other editions: (French) Paris 1723; Rouen 1723; Amst. 1735; Paris 1811 (the first critical edition with notes by L. Langlès, see 1811); *Nouvelle bibliothèque des voyages anciens et modernes* ... Éd. ... par Augustin-Amédée DUPONCHEL. Paris 1841—42, tome 10; Paris 1883 (réduit par George Mantoux); Paris 1894. — (English) Lond., J. Smith, 1720 (2 vols. ed. by Edm. Lloyd); Lond., J. Smith, 1721 (without the names of Chardin and Lloyd entitled *A new collection of voyages and travels, never before published in English. Containing a most accurate description of Persia, and other Eastern nations* ...); Lond. 1724 (entitled *A new and accurate description of Persia and other Eastern nations*); Lond. 1735 (with extracts from the manuscripts of Chardin, cf. Joseph François et Louis Gabriel MICHAUD, *Biographie universelle* ... Tome 8. Paris 1813, p. 74); John HARRIS, *Navigantium atque Itinerantium Bibliotheca* ... (Vol. 2.) Lond. 1744—48; 1764; *The World displayed; or, A curious collection of voyages* ... Vol. 15—16. Lond., John Newbery, 1759 seq.; 1767; 1774—78; *A new collection of voyages, discoveries and travels: containing Whatever is worthy of notice, in Europe, Asia, Africa and America* ... Lond. 1767, vol. 6; John PINKERTON, *A general collection of ... voyages* ... Lond. 1808—14, vol. 9; Lond. 1927; N. York 1929. — (German) Frankfurt am Mayn 1780 (incomplete); Frankfurt am Mayn 1780—81.

1712

Engelbertus KAEMPFERUS, Amoenitatum exoticarum politico-physico-mediciarum fasciculi V, quibus continentur variae relationes, observationes et descriptiones rerum Persicarum et ulterioris Asiae ... Lemgoviae 1712, pp. 435—454.

KB. 4°.

1713

Johannes Albertus FABRICIUS. Codex pseudepigraphus Veteris Testamenti, collectus, castigatus, testimoniisque, censuris et

animadversionibus illustratus a Johanne Alberto Fabricio.
Hamburgi et Lipsiae 1713, pp. 27—29.

(Volumen alterum. Hamburgi 1723(—33.))

KB. 8°.

2. edition: Hamburgi 1722—41.

1714

Mathurin Veyssière de LA CROZE, Latin letter to Joannes Chamberlaynius, Berolini 16. Calendas Nouembr. 1714. See 1746.

1715

✓ Augustin CALMET, Commentaire littéral sur tous les livres de l'Ancien et du Nouveau Testament. Les Évangiles de S. Marc, et de S. Luc. Paris 1715, pp. LVIII—LIX.

(Tome 1—23. Paris 1707—16, 22 vols.)

Bibl. Nat. 4°.

Other editions: (French) Paris 1713—34 (Tome 1. Nouv. éd. Paris 1715); Paris 1724—26. — (Latin, by J. Mansi) Luccae et Venet. 1730—38; Ven. 1754—95; Aug. Vind. 1754; Aug. Vind. 1755—60; Wirceb. 1787—93. — Large parts of the commentary of Calmet were reprinted in Henri François de VENCE [et Laurent Étienne RONDET], *La S^{te} Bible* ... Paris 1748—50; Avignon et Paris 1767—73; Nîmes et Toulouse 1779; Paris 1820—24; (Latin and French) Paris 1827—33; 1834—37.

[Urbano] CERRI, An account of the state of the Roman-Catholic religion throughout the world. Written for the use of Pope Innocent XI. ... Now first translated from an authentic Italian MS. never publish'd. With a large dedication to the present Pope ... by Richard Steele. Lond. 1715, pp. 96—97.

BM. 8°.

Written in 1677 but first published in 1715. The original manuscript entitled *Stato della Religione Cattolica in tutto il Mondo*. Per la Santità di Nro Signore Innocentio XI. D. Urbano CERRI, Segr. della Cong. di Propaganda. Anno Dni. 1677, was offered for sale in 1931, cf. Karl W. HIERSEMANN, *Katalog 611. Asien. Teil I. Allgemeines. Vorderasien* ... Lpz. 1931, p. 45, no. 433. — Other editions: (English) Lond. 1716. — (French) Amst. 1716.

DISSERTATIONES ex occasione sylloges orationum dominicarum scriptae ad Joannem Chamberlaynium. Amstelaedami 1715, pp. 127—128.

(Joannes CHAMBERLAYNIUS, Oratio dominica in diversas omnium fere gentium linguas versa et propriis cujusque linguae characteribus expressa, una cum Dissertationibus nonnullis de linguarum origine, variisque ipsarum permutationibus. Amstelaedami 1715, b.)

KB. 4°.

In the *Dissertationes* pages 125—142 are identical with the letter of Mathurin Veyssière de LA CROZE to Joannes Chamberlaynius, see 1714 and 1746. In the *Syllabus Dissertationum* pages 125—142 are called Maturini Vez. LACROSI de variis linguis.

Jo. Christophori WOLFFI Bibliotheca Hebraea sive Notitia tum auctorum Hebr(aeorum) cujuscunque aetatis, tum scriptorum, quae vel Hebraice primum exarata vel ab aliis conversa sunt, ad nostram aetatem deducta ... [Pars I.] Hamburgi et Lipsiae 1715, p. 113 and 113^k.

(Pars 1—4. Hamburgi et Lipsiae 1715—33.)

KB. 4°.

Continued by H. F. KOECHER, *Nova Bibliotheca Hebraea* ... Jenae 1783—84.

1716

Iohannes Henricus MAIUS. See 1744.

1717

Theophilus Sigefridus BAYERUS, Latin letter to Mathurin Veyssière de La Croze, Lipsiae pridie et ipsis Idibus Maii 1717. See 1742.

Mathurin Veyssière de LA CROZE, Latin letters to Theophilus Sigefridus Bayerus, Berolini 6. Idus Majas and Idibus Juniis 1717. See 1746.

1721

Theophilus Sigefridus BAYERUS, Latin letter to Mathurin Veyssière de La Croze, Regiomonte 13 Cal. Mart. 1721. See 1742.

Mathurin Veyssière de LA CROZE, Latin letter to Theophilus Sigefridus Bayerus, Berolini 4. Nonas Julias 1721. See 1746.

1722

Augustin CALMET, Dictionnaire historique, critique, chronologique, géographique et littéral de la Bible ... Tome 1. Paris 1722, p. 374. — [Supplément.] Tome 3: A—L. Paris 1728, pp. 146—147. — [Supplément.] Tome 4: M—Z. Paris 1728, p. 444.

(Tome 1—2. Paris 1722.)

Bibl. Nat. 2°.

The above-cited edition is the first edition; an edition from 1720—21, cf. *Catalogue général des livres imprimés de la Bibliothèque Nationale*. Tome 22. Paris 1905, p. 776, does not exist. — Other editions: (French) Genève 1730; Paris 1730; Toulouse 1783; 4. éd. corrigée par A. F. James, see Jacques-Paul MIGNÉ, *Encyclopédie théologique* ... Tome 1—4. Paris 1845—46. — (Latin, by J. Mansi) Luccae 1725—31; Ven. 1726; 1734; 1747; 1766; Augustae Vindelicorum et Graecii 1729; 1736; 1738; 1759; 1790. — (Dutch) Leyden 1725—27 (by Matth. Gargon.) — (English, only a selection) Lond. 1732; 1797—1801; 1817; 1823; 1828; 1830 (by Charles Taylor); 1832; 1837; 1838; 1847; abridged editions: Lond. 1838; 1847; 1856 (by T. A. Buckley.) — (German) Liegnitz 1751—54 (by Hi. G. Glöckner); abridged edition: Hann. 1779—81. — (Italian) Nuova ed. Fuligno 1833—34 (by dell'Aquila.) — (Latin and French) Paris 1839 seq.

Mathurin Veyssière de LA CROZE, Latin letter to Theophilus Sigefridus Bayerus, Berolini 6. Idus Septembris 1722. See 1746.

1728

Joseph Simonius ASSEMANUS, Bibliotheca orientalis Clementino-Vaticana ... Tomi tertii Pars secunda De Syris Nestorianis. Romae 1728, pp. DCIX—DCXIV.

(Tomus 1—3, pars 1—2. Romae 1719—28.)

KB. 2°.

An extract by August Friedrich Pfeiffer was published in German in two volumes in 8° at Erlangen in 1776—77. — Assemanus's Bibliotheca was continued by Angelus MAIUS, *Scriptorum veterum nova collectio e Vaticanis codicibus edita* ... Vol. V seq. (10 volumes, Romae 1825—38.)

Augustin CALMET. See 1722.

1731

Theophili Sigefridi BAYERI Orthographia Mungalica, pp. 311—312. (Acta Eruditorum ... Lipsiae 1731, pp. 307—319.)

KB. 4°.

Jo. Albertus FABRICIUS. Salutaris lux Evangelii toti orbi per divinam gratiam exqriens, sive Notitia historico chronologica literaria et geographica propagatorum per orbem totum Christianorum sacrorum delineata a Jo. Alberto Fabricio ... Hamburgi 1731, pp. 110—111, 119—120, 562, 636.

KB. 4°.

exqriens is a misprint for exoriens. — As to the imprint date the *Catalogue général des livres imprimés de la Bibliothèque Nationale*. Tome 49. Paris 1912, p. 296 has 1732. The frontispiece has as a signature: C. Fritzs del. et Sculps: 1731. and the copies in Copenhagen, Berlin, and Paris have the following imprint date: c1o 1o ccxxxI, cf. also Herm. Sam. REIMARI *De vita et scriptis Joannis Alberti Fabricii commentarius* ... Hamburgi 1737, p. 178 and Hans SCHRÖDER, *Lexikon der hamburgischen Schriftsteller bis zur Gegenwart* ... 2. Bd. Hamburg 1854, pp. 250—251.

1733

Johann HÜBNER (the Younger). Johann Hübners Vollständige Geographie, Zweyter Theil, Von Dänemarck, Norwegen, Schweden, Preussen, Polen, Russland, Ungarn, Türckey, Asia, Africa, America, und von den unbekannten Ländern. 2. Aufl. Hamburg 1733, p. 413.

(1.—3. Theil. Hamburg 1733.)

KB. 8°.

The first edition was published at Hamburg in 1729—31, see Introduction § 8, p. 14⁶. — Other editions: (German) Hamburg 1736; 1743; 1745; 1748; Dresden und Lpz. 1761—62 (fortgesetzt von G. F. K.); Dresden 1773 (fortgesetzt von J. K. Krebel.) — (Danish) Kjøbenhavn 1743—45; 1747—51. — (French) Basle 1746; 1757; 1761.

Ceremonies et coutumes religieuses de tous les peuples du monde représentées par des figures dessinées de la main de Bernard PICART ... [Le texte est une compilation extraite des écrits de Richard Simon, de Jacques Abbadie, de Dupin, de Thiers, du P. Pierre Le Brun, de Boulainvilliers, de Reland, etc. ... La rédaction en est due à Jean Frédéric Bernard, au ministre Bernard, à A. A. Bruzen de la Martinière, et autres.] Tome 3 [= Tome V], qui contient les Ceremonies des Grecs et des Protestans. Amst. 1733, pp. 245—249.

(Tome 1—8. Amst. 1723—43, 9 volumes.)

KB. 2°.

To Picart's *Cérémonies* was appended *Superstitions anciennes et modernes*

... Amst. 1733—36. — The first volumes of *Cérémonies* were reprinted in 1735 and 1739. — Other editions: (French) Amst. 1739—43; Paris 1741 (by Antoine Banier et Jean-Baptiste Le Mascrier), Suppl. 1743; Paris 1783—85 (by Jean Charles Poncelin de La Roche Tilhac); Paris, Prudhomme, 1807—09; Paris 1816—19 entitled *Histoire des religions, des mœurs et coutumes religieuses de tous les peuples du monde* ... — (English) [Lond.] 1733—39; 1828 (abridged ed. by R. Huish.) — According to Christian. Guil. Franc. WALCHIUS, *Observationes de Sabaeis. Gottingae* 1782, p. 29^k (see 1782) Jean Frédéric BERNARD has written the section dealing with the Mandaeanes.

1734

[Isaac] de BEAUSOBRE, *Histoire critique de Manichée et du Manichéisme*. [Tome 1.] Amst. 1734, p. 335. — Tome 2. Amst. 1739, pp. 603—607.

KB. 4°.

Tome 2 was posthumous edited by Jean Henri Samuel FORMEY.

The Koran, commonly called The Alcoran of Mohammed, translated into English immediately from the original Arabic ... To which is prefixed A preliminary discourse. By George SALE. Lond. 1734, p. 15.

KB. 4°.

Other editions: (English) Lond. 1764; Bath 1795; Lond. 1801; 1812; 1821; 1825; 1826; Philad. 1833; Lond. 1836—38; 1844; 1850; Philad. 1851; 1853; 1856; Lond. 1857; Boston 1862; Lond. 1867; Philad. 1870; Lond. 1876; 1877; 1882; 1892; 1893; 1913. — (German) Lemgo 1746 (by T. Arnold.) — Sale's preliminary discourse was translated into French and was published separately as *Observations historiques et critiques sur le Mahometisme* ... Genève 1751, as *Introduction à la lecture du Coran* ... traduite par Ch. Solvet. Alger, Paris 1846; was prefixed to André DU RYER, *L'Alcoran*. Nouv. éd. Amst. et Lpz. 1770 (first edition: Paris 1647); and was incorporated in *Les livres sacrés de l'Orient, comprenant le Chou-King ... le Koran de Mahomet, traduits ... par [Jean Pierre] G[uillaume] PAUTHIER*. Paris 1840; 1857 (*Panthéon littéraire*, 135 volumes.)

1736

Étienne FOURMONT. See 1740.

1738

[Antoine] BANIER, *La mythologie et les fables expliquées par l'histoire*. Tome 1. Paris 1738, pp. 332—334.

(Tome 1—8. Paris 1738—40.)

KB. 8°.

The first edition was also published in 4° in 3 volumes in Paris in 1738—40. — Tome 1—2 of the above-cited edition in 8° were reprinted Paris 1748. — Other editions: (French) Nouv. éd. Paris 1764. — (English) Lond. 1739—40. — (German) Lpz. 1754—66.

E[phraim] CHAMBERS, *Cyclopaedia: or, An universal dictionary of arts and sciences* ... The second edition, corrected and amended; with some additions. Vol. 1. Lond. 1738, Christians of St. John. — Vol. 2. Lond. 1738, Sabaeans.

BM. 2°.

The first edition was published in London in 1728, see Introduction § 8, p. 14^o. — Other editions: Lond. 1739; 1741; Dublin 1742; Lond. 1746; 1751—52, Suppl. by G. L. Scott 1753; 1778; 1778—88 (by Abraham Rees); 1786—88; 1789—91; 1795—97. Continued by Abraham REES in 39 volumes Lond. (1803—)1819 (see 1819.) — Italian translation: Venezia 1748—49.

1739

Isaac de BEAUSOBRE. See 1734.

Bernardus de MONTFAUCON, *Bibliotheca bibliothecarum manuscriptorum nova: ubi, quae innumeris pene manuscriptorum bibliothecis continentur, ad quodvis literaturae genus spectantia et notatu digna, describuntur et indicantur* ... Tomus II. Parisiis 1739, pp. 926, 974.

(Tomus I—II. Parisiis 1739.)

KB. 2°.

Montfaucon's description of the Mss. of Colbert is an extract of and an inadequate rendering of Étienne BALUZE's never published catalogue, cf. L. DELISLE, *Le Cabinet des manuscrits de la Bibliothèque Impériale*. Tome I. Paris 1868, p. 483. — For a verbatim account of Montfaucon's description of the Mandaean Mss. in Colbert's possession, see *Dictionnaire des manuscrits, ou Recueil de catalogues de manuscrits existants* ... Par M. X*** [i. e. Jacques Marie Joseph Louis de MAS-LATRIE]. Publié par [Jacques-Paul] MIGNE. Tome 1. Paris 1853, coll. 843, 844 (see 1853).

Grosses vollständiges Universal-Lexicon aller Wissenschaften und Künste ... 14. Bd. Lpz. und Halle, Johann Heinrich ZEDLER, 1739, coll. 1063—1064. — 33. Bd. Lpz. und Halle 1742, coll. 33—37.

(1.—64. Bd. + Suppl. 1—4. Lpz. und Halle 1732—54.)

KB. 2°.

Editor: Karl Günther LUDOVICI in collaboration with J. A. v. Fran-

... Amst. 1733—36. — The first volumes of *Cérémonies* were reprinted in 1735 and 1739. — Other editions: (French) Amst. 1739—43; Paris 1741 (by Antoine Banier et Jean-Baptiste Le Mascrier), Suppl. 1743; Paris 1783—85 (by Jean Charles Poncelin de La Roche Tilhac); Paris, Prudhomme, 1807—09; Paris 1816—19 entitled *Histoire des religions, des mœurs et coutumes religieuses de tous les peuples du monde* ... — (English) [Lond.] 1733—39; 1828 (abridged ed. by R. Huish.) — According to Christian. Guil. Franc. WALCHIUS, *Observationes de Sabaeis*. Gottingae 1782, p. 29^k (see 1782) Jean Frédéric BERNARD has written the section dealing with the Mandaeanes.

1734

[Isaac] de BEAUSOBRE, *Histoire critique de Manichée et du Manichéisme*. [Tome 1.] Amst. 1734, p. 335. — Tome 2. Amst. 1739, pp. 603—607.

KB. 4°.

Tome 2 was posthumous edited by Jean Henri Samuel FORMEY.

The Koran, commonly called The Alcoran of Mohammed, translated into English immediately from the original Arabic ... To which is prefixed A preliminary discourse. By George SALE. Lond. 1734, p. 15.

KB. 4°.

Other editions: (English) Lond. 1764; Bath 1795; Lond. 1801; 1812; 1821; 1825; 1826; Philad. 1833; Lond. 1836—38; 1844; 1850; Philad. 1851; 1853; 1856; Lond. 1857; Boston 1862; Lond. 1867; Philad. 1870; Lond. 1876; 1877; 1882; 1892; 1893; 1913. — (German) Lemgo 1746 (by T. Arnold.) — Sale's preliminary discourse was translated into French and was published separately as *Observations historiques et critiques sur le Mahometisme* ... Genève 1751, as *Introduction à la lecture du Coran* ... traduite par Ch. Solvet. Alger, Paris 1846; was prefixed to André DU RYER, *L'Alcoran*. Nouv. éd. Amst. et Lpz. 1770 (first edition: Paris 1647); and was incorporated in *Les livres sacrés de l'Orient, comprenant le Chou-King ... le Koran de Mahomet, traduits ... par [Jean Pierre] G[uillaume] PAUTHIER*. Paris 1840; 1857 (*Panthéon littéraire*, 135 volumes.)

1736

Étienne FOURMONT. See 1740.

1738

[Antoine] BANIER, *La mythologie et les fables expliquées par l'histoire*. Tome 1. Paris 1738, pp. 332—334.

(Tome 1—8. Paris 1738—40.)

KB. 8°.

The first edition was also published in 4° in 3 volumes in Paris in 1738—40. — Tome 1—2 of the above-cited edition in 8° were reprinted Paris 1748. — Other editions: (French) Nouv. éd. Paris 1764. — (English) Lond. 1739—40. — (German) Lpz. 1754—66.

E[phraim] CHAMBERS, *Cyclopaedia: or, An universal dictionary of arts and sciences* ... The second edition, corrected and amended; with some additions. Vol. 1. Lond. 1738, Christians of St. John. — Vol. 2. Lond. 1738, Sabaeans. #

BM. 2°.

The first edition was published in London in 1728, see Introduction § 8, p. 14⁶. — Other editions: Lond. 1739; 1741; Dublin 1742; Lond. 1746; 1751—52, Suppl. by G. L. Scott 1753; 1778; 1778—88 (by Abraham Rees); 1786—88; 1789—91; 1795—97. Continued by Abraham REES in 39 volumes Lond. (1803—)1819 (see 1819.) — Italian translation: Venezia 1748—49. y 1519. [London]

1739

Isaac de BEAUSOBRE. See 1734.

Bernardus de MONTFAUCON, *Bibliotheca bibliothecarum manuscriptorum nova: ubi, quae innumeris pene manuscriptorum bibliothecis continentur, ad quodvis literaturae genus spectantia et notatu digna, describuntur et indicantur* ... Tomus II. Parisiis 1739, pp. 926, 974.

(Tomus I—II. Parisiis 1739.)

KB. 2°.

Montfaucon's description of the Mss. of Colbert is an extract of and an inadequate rendering of Étienne BALUZE's never published catalogue, cf. L. DELISLE, *Le Cabinet des manuscrits de la Bibliothèque Impériale*. Tome I. Paris 1868, p. 483. — For a verbatim account of Montfaucon's description of the Mandaean Mss. in Colbert's possession, see *Dictionnaire des manuscrits, ou Recueil de catalogues de manuscrits existants* ... Par M. X*** [i. e. Jacques Marie Joseph Louis de MAS-LATRIE]. Publié par [Jacques-Paul] MIGNE. Tome 1. Paris 1853, coll. 843, 844 (see 1853).

Grosses vollständiges Universal-Lexicon aller Wissenschaften und Künste ... 14. Bd. Lpz. und Halle, Johann Heinrich ZEDLER, 1739, coll. 1063—1064. — 33. Bd. Lpz. und Halle 1742, coll. 33—37.

(1.—64. Bd. + Suppl. 1—4. Lpz. und Halle 1732—54.)

KB. 2°.

Editor: Karl Günther LUDOVICI in collaboration with J. A. v. Fran-

kenstein, P. D. Longolius, and others. The preface of the first volume was written by Johann Peter von Ludewig. The publisher of the last volumes (Bd. 61 seq.) was Johann Heinrich Wolf.

1740

[Étienne] FOURMONT, *Memoire historique sur le Sabiisme, ou la religion des anciens Sabiens, appelez aujourd'huy Sabis, Sabaïtes, Mandaïtes, ou les Chrestiens de Saint Jean.* ✓

* (Histoire de l'Académie royale des Inscriptions et Belles Lettres, avec les Mémoires de littérature tirez des registres de cette Académie, depuis 1734—1737. Tome 12. Paris 1740, [II. partie: Mémoires de littérature . . .] pp. 16—27.)

KB. 4°.

A lecture delivered in 1736. Reprinted verbatim in *Mémoires de littérature tirez des registres de l'Académie Royale des Inscriptions et Belles-Lettres. Depuis 1734. jusques et compris 1737.* Tome 18. Amst. 1743, pp. 23—40.

Michaelis LE QUIEN *Oriens christianus, in quatuor patriarchatus digestus; quo exhibentur ecclesiae, patriarchae, caeterique praesules totius Orientis.* Tomus 2. Parisiis 1740, coll. 1209—1210.

(Tomus 1—3. Parisiis 1740.)

KB. 2°.

1741

Christianus Benedictus MICHAELIS, *Syriasmus, id est, Grammatica linguae syriacae . . . Halae Magdeburgicae* 1741, p. 3.

KB. 4°.

Io. Lavrentii MOSHEMII *Institutiones historiae Christianae recentioris.* Helmstadii 1741, pp. 157, 158*.

UB. 8°.

For the editions, see MOSHEMIUS 1755.

1742

Theophilus Sigfr. BAYERUS, *Latin letters to Mathurin Veysièr de La Croze, Lipsiae pridie et ipsis Idibus Maii 1717 and Regiomonte 13 Cal. Mart. 1721.*

(Thesauri epistolici Lacroziani tomus I. Ex Bibliotheca Iordaniana edidit Jo. Ludovicus UHLIUS. Lipsiae 1742, pp. 21—22, 46.)

KB. 4°.

Uhlius's *Thesaurus* was published in 3 volumes Lipsiae 1742—46.

Iacobi BRUCKERI *Historia critica philosophiae a mundi incunabulis ad nostram usque aetatem deducta.* Tomus 1. Lipsiae 1742, p. 217.

(Tomus 1—6. Lipsiae 1742—67.)

KB. 4°.

Editio II. Lipsiae 17(66—)67. — Abridged English edition by W. Enfield: Lond. 1791; Dublin 1792; Lond. 1819; 1840.

Johann Heinrich ZEDLER. See 1739.

1744

Iohannis Henrici MAII F. *Dissertatio de Zabiis in Academia Giessensi habita Respondente Henrico Andrea WALTHERO.* [Gissae Hassorum 1716], p. 80.

(Julius Carolus SCHLAEGERUS, *Dissertationum rariorum de antiquitatibus sacris et profanis fasciculus novus . . . Helmaestadii* 1744, pp. 67—88.)

KB. 4°.

See Introduction § 8, p. 14⁶ and § 16, p. 23. — The first fasciculus of Schlaeagerus's *Dissertationes* was published Helmaestadii 1742. — Several authors, e. g. Léonard-Émile BURCKHARDT, *Les Nazoréens ou Mandai-Jahia . . .* Strasbourg 1840, p. 6² (see 1840), refer to the respondent Henricus Andreas WALTHERUS as the author of the dissertation.

Gustavi PERINGERI *Dissertatio de Zabiis in Academia Upsaliensi publico examini subiecta Respondente Daniel. D. LUNDIO.* Suderm. [Upsaliae 1691], pp. 64—65.

(Julius Carolus SCHLAEGERUS, *Dissertationum rariorum de antiquitatibus sacris et profanis fasciculus novus . . . Helmaestadii* 1744, pp. 49—66.)

KB. 4°.

See Introduction § 8, p. 14⁶ and § 16, p. 23. — In Jo. Albertus FABRICIUS, *Salutaris lux Evangelii . . .* Hamburgi 1731, p. 603 the author is referred to as Gustavus Peringer LILIENBLAD.

1745

Uebersetzung der Allgemeinen Welthistorie die in Engeland durch eine Gesellschaft von Gelehrten ausgefertigt worden. Nebst den Anmerkungen der holländischen Uebersetzung . . . Genau durchgesehen und mit häufigen Anmerkungen ver-

meret von Siegmund Jacob BAUMGARTEN. 2. Theil. Halle 1745, p. 181 note 130.

(1.—66. Theil. Halle 1744—1814, 72 volumes.)

KB. 4°.

The English original (editors: George SALE, G. Psalmanazar, A. Bower, G. Shelvocke, J. Campbell, J. Swinton, etc.) was published in London in 1736—44 (Ancient History), 1759—65 (Modern History), and 1766 (Maps) and contains nothing concerning the Mandaean. — Unauthorized reprint: Dublin 1745 seq. — New edition: Lond. 1747—66, 1779—84. — Translations: (Dutch) Utrecht 1736—45. — (French) Amst. 1742—92, Paris 1802; Amst., Lpz. 1747—53, 1760—82; Paris 1779—91. — (German) Halle 1744—1814. — (Italian) Firenze 1771.

1746

Mathurin Veyssière de LA CROZE, Latin letter to Joannes Chamberlaynius, Berolini 16. Calendas Nouembr. 1714.

(Thesauri epistolici Lacroziani tomus III. Praefationem praemisit Ioann. Ludovicus UHLIUS. Lipsiae 1746, pp. 80—81.)

KB. 4°.

Mathurin Veyssière de LA CROZE, Latin letters to Theophilus Sigefridus Bayerus, Berolini 6. Idus Majas 1717, Idibus Junii 1717, 4. Nonas Julias 1721, 6. Idus Septembris 1722.

(Thesauri epistolici Lacroziani tomus III. Praefationem praemisit Ioann. Ludovicus UHLIUS. Lipsiae 1746, pp. 28, 31, 52, 56.)

KB. 4°.

1748

[Johann Friedrich FRITZ,] Orientalisch- und Occidentalischer Sprachmeister, welcher nicht allein hundert Alphabete nebst ihrer Aussprache ... sondern auch das Gebet des HErrn, in 200 Sprachen ... mittheilet ... Lpz. 1748, p. 110.

Preuss. St. 8°.

The first edition entitled *Neu eröffnetes in 100 Sprachen bestehendes A. b. c. Buch*. Lpz. 1743 contains nothing concerning the Mandaean. — For the new edition by Benjamin SCHULZE, see 1769.

[Jean] OTTER, Voyage en Turquie et en Perse. Avec une Relation des expéditions de Tahmas Kouli-Khan. Tome 2. Paris 1748, p. 173¹.

(Tome 1—2. Paris 1748.)

KB. 8°.

German translation: Nürnberg 1781; Halle 1823.

1750

Ludovici Du Four de LONGUERUE De variis epochis et anni forma veterum Orientalium dissertatio historico-chronologica, p. 64.

(Ludovici du Four de LONGUERUE Dissertationes ... quibus adiecta sunt Commercium literarium Ludovici Picquesii, Thomae Eduardi et Andreae Acoluthi ... Ex manuscriptis eruit ... luci publicae exposuit Ioannes Dietericus Wincklerus. Lipsiae 1750, pp. 1—200.)

KB. 4°.

At any rate the dissertatio of Longuerue was composed after the publication of Henricus NORISIUS, *Annus et epochae Syro-Macedonum, in vetustis urbium Syriae nummis praesertim Mediceis expositae*. Florentiae 1691 (new edition: Lipsiae 1696, which is quoted) and committed to writing before 1708, cf. the Praefatio of Ioannes Dietericus WINCKLERUS pp. VII, X. Perhaps finished as early as 1701, cf. Longuerue's Letter to Petrus Allix, Paris. VIII. Januarii 1701 (see p. 198) and the fact that Thomas HYDE's *Historia religionis veterum Persarum* ... Oxonii 1700 (see 1700) is quoted in the last section, e. g. p. 179 note.

Excerpta ex literis Ludovici PICQUESII ad Iobum Ludolfum, p. 312 (Die 7. Jun. 1695.)

(Commercium literarium virorum doctissimorum, Ludovici Picquesii, Thomae Eduardi, et Andreae Acoluthi, illustrandis variis tam historiae, quam literaturae Orientalis momentis inseruiens. = Ludovici du Four de LONGUERUE Dissertationes ... Ex manuscriptis eruit ... luci publicae exposuit Ioannes Dietericus Wincklerus. Lipsiae 1750, pp. 281—336.)

KB. 4°.

Nouveau traité de diplomatique, où l'on examine les fondemens de cet art: on établit des regles sur le discernement des titres ... Par deux religieux Bénédictins de la Congrégation de S. Maur [i. e. René Prosper TASSIN and Charles François TOUSTAIN]. Tome 1. Paris 1750, p. 676 and plate 9.

(Tome 1—6. Paris 1750—65.)

KB. 4°.

German translation: Erfurt 1759—70.

1752

Io. Laurentii MOSHEMII Institutionum historiae Christianae compendium. Helmstadii 1752, p. 343.

KB. 8°.

Other editions: 2. ed. Helmstadii 1761; 3. ed. Lipsiae 1783 (by J. P. Miller); 4. ed. Lipsiae 1801 (by D. H. P. C. Henke.)

1753

Ioh. Laurent. MOSHEMII De rebus Christianorum ante Constantinum Magnum commentarii. Helmstadii 1753, pp. 43—45.

KB. 4°.

English translation: Lond., Exeter 1813—35 (by R. S. Vidal, incomplete); N. York 1851 (by James Murdock.)

1754

Siegm. Jac. BAUMGARTENS Nachrichten von merkwürdigen Büchern. 6. Bd. Halle 1754, p. 270.

(1.—12. Bd. Halle 1752—58.)

KB. 8°.

Longueruana, ou Recueil de pensées, de discours et de conversations, de feu M. Louis Du Four de LONGUERUE . . . [Réuni et publié par J. de GUIJON et N. DESMARETS.] Berl. [Paris] 1754, p. 240.

KB. 8°.

Another edition dated 1754, published in Berlin (Paris), is divided into two parts; for the section dealing with the Mandaean, see II. partie p. 94. — Other editions: Paris 1758; 1773; also published as the second volume of Louis Du Four de LONGUERUE, *Opuscules fugitifs sur l'autorité et le pouvoir des ecclésiastiques*. Yverdon 1784; 1787; Londres 1788. — Longuerue's translation of a Mandaean Ms. was never published, see *Dictionnaire des Apocryphes, ou Collection de tous les livres apocryphes relatifs à l'Ancien et au Nouveau Testament . . . publiée par [Jacques-Paul] MIGNE*. Tome 1. Paris 1856, col. 9⁵⁸ (see 1856).

1755

Io. Laur. MOSHEMII Institutionum historiae ecclesiasticae antiquae et recentioris libri quatuor . . . Helmstadii 1755, p. 728.

KB. 4°.

Mosheim first published *Institutiones historiae ecclesiasticae Novi Testamenti*. Francofurti et Lipsiae 1726, which contains nothing concerning

the Mandaean. It was followed by *Institutiones historiae Christianae antiquioris*. Helmstadii 1737 and *Institutiones historiae Christianae recentioris*. Helmstadii 1741 (see 1741). The two last-named works were partly rewritten and united in the above-cited *Institutiones*. New enlarged edition by J. P. Miller: Helmstadii 1764. — Translations: (English) Lond. 1765 (by Archibald Maclaine); 1768; 1774; 1782; 1790; 1806; 1810; 1811 (by Ch. Coote); 1825; 1826; 1832 (by James Murdock); 1841; 1845; 1848; 1850; 1863; abridged edition: Dublin 1787; Lond. 1842; 1892. — (Italian) Napoli 1769 (by Roselli). — (German) Lpz. 1769—78, 9 volumes (transl. and continued by J. A. C. von Einem; 8.—9. Bd. 2. Ausg. Lpz. 1782—83); Heilbronn und Rothenburg ob der Tauber 1770—88 (transl. and continued by J. R. Schlegel, see 1776.) — (French) Yverdon 1776; Maestricht 1776.

Paulli M. PACIAUDII De cultu S. Johannis Baptistae antiquitates Christianae accedit in veterem ejusdem ordinis liturgiam commentarius. Romae 1755, pp. 65—67.

Preuss. St. 4°.

1759

Eduardi BERNARDI . . . Orbis eruditi Literatura à Characterè Samaritico deducta, et ab ipso edit. A. D. 1689 . . . Tabulam hanc à se restauratam, et Supplementis quibusdam egregijs humanissimè sibi subministratis auctam . . . Carolus MORTON . . . A. D. 1759.

BM. 2°.

1760

[François MORÉNAS,] Dictionnaire portatif, comprenant la géographie et l'histoire universelle, la chronologie, . . . l'hydrographie, et la marine . . . Tome 3. Avignon 1760, p. 376.

(Tome 1—8. Avignon 1760—62.)

KB. 8°.

1763

Ioannes David MICHAELIS, Observatio de Syrorum vocalibus ex Ephraemo, p. 169.

(Commentationes Societati Regiae Scientiarum Goettingensi per annos 1758. 1759. 1760. 1761. et 1762. oblatae a Ioanne Davide MICHAELIS. Breae 1763, pp. 166—175.)

KB. 4°.

CARACTERES et alphabets de langues mortes et vivantes, p. 4 and plate V.

(Encyclopédie, ou Dictionnaire raisonné des sciences, des arts

et des métiers, par une Société de gens de lettres . . . publié par [Denis] DIDEROT . . . Recueil de planches, sur les sciences, les arts libéraux, et les arts mécaniques, avec leur explication . . . 2. livraison, 1. partie. Paris 1763.)

KB. 2°.

For the editions of the *Encyclopédie*, see JAUCOURT 1765.

1764

Jean! Jean!
The complete dictionary of arts and sciences. In which the whole circle of human learning is explained, . . . by Temple Henry CROKER . . . by Thomas WILLIAMS . . . by Samuel CLARK . . . and . . . by several gentlemen . . . [Vol. 1.] Lond. 1764, Christians (of St. John.)

(Vol. [1]—3. Lond. 1764—66.)

KB. 2°.

1765

[Louis de JAUCOURT,] *Sabiisme*.

(*Encyclopédie*, ou Dictionnaire raisonné des sciences, des arts et des métiers, par une Société de gens de lettres. Mis en ordre et publié par M.^r *** [i. e. DIDEROT] [et quant à la partie mathématique, par Jean le Rond d'ALEMBERT.] Tome 14. Reggi — Sem. Neufchastel 1765, pp. 459—460.)

KB. 2°.

The section is signed D. J. — Diderot's and d'Alembert's *Encyclopédie* was published in 35 vols.: 1—7. Paris 1751—57, 8—17. Neufchastel 1765, Recueil de planches 1—10. Paris 1762—72 (11 volumes), Suppl. 1—4. Amst. 1776—77, Suite du Rec. d. pl. Paris et Amst. 1777, Table 1—2. Paris et Amst. 1780. — Reprints: Genève 1751—72; Lucques 1758—71 (with notes by Octavien Diodati); Livourne 1770—79; Yverdon 1770—80 (revised and enlarged by F. B. de Felice); Genève 1777—79 (the first volumes reprinted Genève, Neufchatel 1778), Tables Lyon 1780; Lausanne et Berne 1778—81; 1781—82. Cf. also BERGIER 1789.

?
A general dictionary of arts and sciences: or, A complete system of literature. Containing, among other branches of learning, Agriculture, Algebra . . . Surgery, Theology, etc. . . by James SCOTT . . . by Charles GREEN . . . by William FALCONER . . . by James MEADER . . . and . . . by a Society of Gentlemen . . . [Vol. 1. A — Cza.] Lond. 1765, Christians (of St. John.)

(Vol. 1—2. Lond. 1765—66.)

KB. 4°.

The Dictionary was unfinished.

1767

[Jean Raimond] de PETIT, *Encyclopédie élémentaire*, ou Introduction à l'étude des lettres, des sciences et des arts . . . Tome 2, part. 2. Paris 1767, p. 582.

(Tome 1—2, part. 1—2. Paris 1767.)

KB. 4°.

G[regorius] S[harpe,] *De lingua Sinensi, aliisque linguis Orientalibus una cum quamplurimis tabulis aeneis, quibus earum characteres exhibentur*. [Oxonii 1767], plate 7.

(*Syntagma dissertationum quas olim auctor . . . Thomas HYDE . . . separatim edidit . . . Omnia diligenter recognita a Gregorio Sharpe*. Vol. II. Oxonii 1767, pp. 505—530: Appendix.)

KB. 4°.

The edition of Hyde's dissertations was published in two volumes Oxonii 1767. — The Appendix is signed G. S.

1768

Anton Friderich BÜSCHINGS . . . *neue Erdbeschreibung*. Des fünften Theils erste Abtheilung, welche unterschiedene Länder von Asia begreift. Hamburg 1768, pp. 11, 196.

(1.—5. Theil, 1. Abtheilung. Hamburg 1754—68.)

KB. 8°.

Other editions: until 1770 numerous reprints of part 1—4; 5. Theil, 1. Abtheilung. 2. Aufl. Hamburg 1781; 3. Aufl. Hamburg 1792. An edition comprising Europe only was published at Schaffhausen in 1767—69. A new edition with many collaborators: 1.—13. Theil. Hamburg 1787—1816, 23 volumes (see WAHL 1805). — Translations of the first edition: (English) Lond. 1754 (Europe); 1762 (Europe.) — (French) Strasbourg 1768—79 (Europe); Zullichow et Strasbourg 1768—79 (Europe); Lausanne 1776—82; Strasbourg 1785—92 (Europe.) — (Italian) Napoli 1781—85; 1785—88.

1769

Johann David MICHAELIS, *Von dem Alter der Hebräischen Vocalen, und übrigen Punkte*, pp. 71—72.

(Johann David MICHAELIS, *Vermischte Schriften*. 2. Theil. Frankf. a. M. 1769, pp. 1—143.)

KB. 8°.

What is? Is a German revised edition of a dissertation published in 1739 and entitled *Dissertatio inauguralis, de punctorum Hebraicorum antiquitate*,

sub examen vocans argumenta adversariorum contra punctorum antiquitatem ... Halae Magdeburgicae 1739; the dissertatio contains nothing concerning the Mandaeans in spite of Nicolaus BARKEY, *De Sabiis, vel Christianis Sancti Joannis diatriba*, p. 383 (see 1772). — Michaelis's *Vermischte Schriften* was published in two parts Frankf. a. M. 1766—69.

Benjamin SCHULZE, *Orientalisch- und Occidentalisches A, B, C-Buch welches hundert Alphabete nebst ihrer Aussprache ... vor Augen leget*. Naumburg und Zeitz 1769, p. 110.

Preuss. St. 8°.

A new and revised edition of Johann Friedrich FRITZ, *Orientalisch- und Occidentalischer Sprachmeister* ... Lpz. 1748 (see 1748.)

1771

[Abraham Hyacinthe] ANQUETIL DU PERRON, *Zend-Avesta, ouvrage de Zoroastre* ... Traduit en François sur l'Original Zend, avec des Remarques ... Tome I, 1. partie. Paris 1771, Errata p. XXI.

(Tome 1—2. Paris 1771, 3 volumes.)

KB. 4°.

German translation (by J. F. Kleuker): Riga 1776—77 (1. Bd. 2. Ausg. Riga 1786), Anhang 1.—2. Bd., 1. Theil. Lpz. und Riga 1781—83 (see 1783.) — An abstract of Kleuker's translation published Greifswald 1789; Altona 1796.

Nicolai BARKEY *Commentatio de scopo Evangelii, quod est secundum Joannem. qua variis quoque Evangelii locis lux adfunditur*, p. 647.

(Bibliotheca Hagana historico-philologico-theologica, ad continuationem Bibliothecae Bremensis novae constructa. Classis III, fasc. 3. Amstelodami et Lugd. Batav. 1771, pp. 591—648.)

KB. 8°.

Christian Wilhelm BÜTTNER, *Vergleichungs-Tafeln der Schriftarten verschiedener Völker, in denen vergangenen und gegenwärtigen Zeiten*. 1. Stück. Göttg. und Gotha 1771, p. 11 and plate I.

(1.—2. Stück. Göttg. und Gotha 1771, Göttg. 1779.)

KB. 4°.

Reviews: MICHAELIS 1771; REVIEW 1771.

Johann David MICHAELIS, *Review of C. W. Büttner: Vergleichungs-Tafeln der Schriftarten verschiedener Völker* ... Göttg. und Gotha 1771, pp. 38—39.

(Johann David MICHAELIS, *Orientalische und Exegetische Bibliothek*. 1. Th. Frankf. a. M. 1771, pp. 36—42.)

(1.—24. Th. Frankf. a. M. 1771—89.)

KB. 8°.

REVIEW of C. W. Büttner: *Vergleichungs-Tafeln der Schriftarten verschiedener Völker* ... Göttg. und Gotha 1771, p. 167. (Göttingische Anzeigen von Gelehrten Sachen ... 1771. 1. Bd. Göttg. [1771], pp. 161—169.)

KB. 8°.

1772

Nicolai BARKEY *De Sabiis, vel Christianis Sancti Joannis diatriba*.

(Bibliotheca Hagana historico-philologico-theologica, ad continuationem Bibliothecae Bremensis novae constructa. Classis IV, fasc. 2. Amstelodami et Lugd. Batav. 1772, pp. 355—428.)

KB. 8°.

1775

[Johann Gottfried von HERDER,] *Erläuterungen zum Neuen Testament aus einer neueröffneten Morgenländischen Quelle*. Riga 1775, pp. 4, 12, 15, 81.

KB. 4°.

Sebaldus RAVIUS. *Dissertatio philologica de eo quod Arabes ab Aramaeis acceperunt et in suam scribendi ac loquendi rationem derivarunt quam ... praeside Sebaldio Ravio ... Die XIV. Junii [1775] ... publico examini submittet Jelmer HINLOPEN Rheno-Trajectinus auctor. Trajecti Batavorum 1775, p. 44: section III note a.*

KB. 4°.

1776

Johann Lorenz von MOSHEIM, *Vollständige Kirchengeschichte des Neuen Testaments, aus dessen gesammten grössern Werken und andern bewährten Schriften mit Zusätzen vermehret und bis auf die neuern Zeiten fortgesetzt* [von Johann

Rudolph SCHLEGEL.] 3. Bd. Heilbronn und Rothenburg ob der Tauber 1776, p. 683.

(1.—6. Bd. Heilbronn und Rothenburg ob der Tauber 1770—88, 7 volumes.)

KB. 8°.

The passage on p. 683 was written by Schlegel; as for Mosheim, see MOSHEMIUS 1755. — After the death of Schlegel one more volume was added to the above-cited German translation of Moshemius's *Institutiones* ... 1755 by Joh. Jak. FRAAS on the basis of the manuscripts of Schlegel and published at Heilbronn und Rothenburg ob der Tauber in 1796.

1778

Johann David MICHAELIS, Review of C. Niebuhr: Reisebeschreibung nach Arabien ... 2. Bd. Kopenhagen 1778, pp. 30—31.

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 13. Th. Frankf. a. M. 1778, pp. 18—59.)

KB. 8°.

C[arsten] NIEBUHR'S Reisebeschreibung nach Arabien und andern umliegenden Ländern. 2. Bd. Kopenhagen 1778, p. 220 and plate II. — 3. Bd. [hrsg. von J. N. Gloyer und J. Olshausen.] Hamburg 1837, Anhang pp. 134—139.

(1.—2. Bd. Kopenhagen 1774—78, 3. Bd. Hamburg 1837.)

KB. 4°.

Review: MICHAELIS 1778. — Translations: (French) Amst., Utrecht 1776—80; En Suisse [Berne] 1780 (with an extract of Niebuhr's *Description de l'Arabie* and with notes by P. Forskål.) — (Dutch) Amst. 1776—80. — (Swedish) Sthlm. 1787 (an abstract by Samuel Lorens Ödmann.) — (English) Edinb. 1792; John PINKERTON, *A general collection of ... voyages* ... Lond. 1808—14, vol. 10 (abridged edition.) — 3. Bd. was edited by J. N. GLOYER and J. OLSHAUSEN; the Anhang contains two papers published by Niebuhr in *Deutsches Museum*. Lpz. 1781 and 1784 (see 1781 and 1784.)

Summary of a Swedish letter from Math. NORBERG [to C. C. Gjörwell], Paris August 5, 1778.

(Stockholms Lärda Tidningar. 12. delen. N:o 77. 8 Oct. 1778. Sthlm. 1778, p. 609.)

KB. 8°.

Matthias NORBERG, German letter to C. C. Gjörwell, Paris August 5, 1778. See BJÖRNSTÅHL 1783.

O. G. TYCHSEN, Ueber das Alter der hebräischen Punkte, p. 157. ([J. G. EICHHORN's] Repertorium für Biblische und Morgenländische Litteratur. 3. Th. Lpz. 1778, pp. 102—166.)

(1.—18. Th. Lpz. 1777—86.)

KB. 8°.

1779

[Jean-Baptiste Bourguignon] d'ANVILLE, L'Euphrate et le Tigre. Paris 1779, pp. 129—130, 143.

KB. 4°.

Jakob Jonas BJÖRNSTÅHL. See 1781.

[J. G. EICHHORN,] Auszüge aus Briefen, p. 283.

([J. G. EICHHORN's] Repertorium für Biblische und Morgenländische Litteratur. 4. Th. Lpz. 1779, pp. 278—283.)

KB. 8°.

[Barthélemy] d'HERBELOT [de Molainville,] Bibliotheque orientale, ou Dictionnaire universel contenant tout ce qui fait connoître les peuples de l'Orient ... [Continuée par C. Vissdelou et A. Galland. — Additions par H. A. Schultens et Reiske.] Tome 4. La Haye 1779, p. 703.

(Tome 1—4. La Haye 1777—79.)

Preuss. St. 4°.

The note on p. 703 was written by Johann Jacob REISKE who in collaboration with H. A. Schultens annotated the above-cited edition (German translation: Halle 1785—90.) As for d'Herbelot, see d'HERBELOT 1697.

Summary of a Swedish letter from Matth. NORBERG to [C. C.] Gjörwell, Milan March 1, 1779.

(Stockholms Lärda Tidningar. 14. delen. N:o 30. 22 April 1779. Sthlm. 1779, pp. 234—235.)

KB. 8°.

Matthias NORBERG, German letters to C. C. Gjörwell, Milan March 1, 1779; Venice May 3, 1779; Constantinople October 18 and November 3, 1779. See BJÖRNSTÅHL 1783.

Bref, ifrån Philos. Adjuncten i Upsala Hr Matth. NORBERG, til Kgl. Bibliothecarien C. C. Gjørwell i Stockholm; dat. Constantinopel d. 18 Oct. 1779, pp. 743—746.

(Stockholms Lärda Tidningar. 16. delen. N:o 94. 13 Dec. 1779. Sthlm. 1779, pp. 743—748.)

KB. 8°.

1780

Johann David MICHAELIS, Nachricht von Zabischen Manuscripten, die das Gesetzbuch der Zabier enthalten.

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 15. Th. Frankf. a. M. 1780, pp. 126—132.)

KB. 8°.

Johann David MICHAELIS, Noch fernere Nachricht von den Zabiern. Schreiben von Hrn. NORBERG, an Hrn. Bibliothekär Gjørwell in Stockholm, Constantinopel den 18 Oct. 1779, pp. 143—150, 153.

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 15. Th. Frankf. a. M. 1780, pp. 143—153.)

KB. 8°.

[Johann David MICHAELIS,] Review of Matth. Norberg: De religione et lingua Sabaeorum commentatio ... [Gottingae 1781.]

(Göttingische Anzeigen von gelehrten Sachen ... Zugabe. 1. Bd. Göttg. 1780, pp. 785—792.)

KB. 8°.

The *Commentatio* of Norberg was partly delivered as a lecture on October 28, 1780, see NORBERG 1781. — According to A. Th. HARTMANN, *Oluf Gerhard Tychsen* ... 2. Bd., 1. Abtheil. Bremen 1818, p. 324 (see 1818) the reviewer is Johann David Michaelis.

Summary of a Swedish letter from Matth. NORBERG to [C. C.] Gjørwell, Milan March 1, 1779, translated into German.

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 15. Th. Frankf. a. M. 1780, pp. 126—128.)

KB. 8°.

Communicated to Michaelis by August Ludwig SCHLÖZER on the basis of *Stockholms Lärda Tidningar* ... 22 April 1779, see NORBERG 1779.

Bref ifrån Hr Matth. NORBERG, L. L. O. O. et Gr. Professor i Lund, til Kgl. Bibliothecarien Gjørwell; dat. Constantinopel, d. 3 Nov. 1779.

(Stockholms Lärda Tidningar. 17. delen. N:o 3. 13 Jan. 1780. Sthlm. 1780, pp. 25—30.)

KB. 8°.

Matthias NORBERG, German letter to C. C. Gjørwell, Venice June 20, 1780. See BJÖRNSTÅHL 1783.

1781

Jakob Jonas BJÖRNSTÅHL'S Briefe auf seinen ausländischen Reisen an den königlichen Bibliothekar C. C. Gjørwell in Stockholm. Aus dem Schwedischen übersetzt von Just Ernst Groskurd und Christian Heinrich Groskurd. 4. Bd. welcher Briefe aus der Turkey und Griechenland enthält. Rostock und Lpz. 1781, Vorbericht des Uebersetzers fol. 3—5 (the note.) — 6. Bd., welcher theils Björnsthåls Tagebuch der Reise nach der Turkey und des fernern Aufenthalts zu Konstantinopel und in Griechenland; theils Professor Norbergs Briefe aus Italien und Konstantinopel enthält. Lpz. und Rostock 1783, pp. IV—XXVI, 219, 221—222, 265—288, 300—306, 307—312, 315—321, 354—367, 371—385.

(1.—6. Bd. Stralsund, Rostock und Lpz. 1777—83.)

KB. 8°.

4. Bd. has another title-page which runs as follows: Jacob Jonas Björnsthåhl, *Briefe auf seinen ausländischen Reisen an den Königlichen Bibliothekar C. C. Gjørwell in Stockholm. Aus dem Schwedischen übersetzt von Just Ernst Groskurd. Der morgenländische Briefe Erstes Heft welches Briefe aus Konstantinopel enthält.* Lpz. und Rostock 1779. — In 4. and 6. Bd. the sections in the prefaces (fol. 3—5 and pp. IV—XXVI) are written by respectively Just Ernst Groskurd and Christian Heinrich Groskurd. — The letters of Matthias Norberg to C. C. Gjørwell published in 6. Bd. and dealing with the Mandaean are the following: Paris August 5, 1778 (pp. 219—220); Milan March 1, 1779 (pp. 220—222); Venice May 3, 1779 (pp. 261—289); Constantinople October 18, 1779 (pp. 307—315); Constantinople November 3, 1779 (pp. 315—322); and Venice June 20, 1780 (pp. 354—400.) — Other editions: (German) 1.—2. Bd. 2. verbesserte Aufl. Lpz. und Rostock 1780. — (Dutch) Utrecht, Amst. 1778—84; 2. ed. Amst. 1792. — (Swedish) Sthlm. 1780—84. — (Italian) Poschiavo 1782—87. — Copious extracts of the letters of Norberg translated into Danish, see STAUNING 1787.

[Paul Jacob BRUNS,] Review of Matth. Norberg: De religione et lingua Sabaeorum commentatio . . . [Gottingae 1781.]

(Commentarii de rebus novis literariis. Ann. 1781. fasciculus tertius. Editionis curam gessit Henricus Philippus Conradus HENKE. Helmstadii [1781], pp. 497—501.)

(Commentarii. Helmstadii 1778—81, 4 volumes.)

Bibl. Nat. 8°.

According to his own statement in J. G. EICHHORN's *Repertorium* . . . 12. Th. Lpz. 1783, pp. 279, 282 (see 1783) Bruns is the reviewer.

Johann David MICHAELIS, Review of J. G. Chr. Adler: Descriptio codicum quorundam Cuficorum partes Corani exhibentium in Bibliotheca Regia Hafniensi . . . Altonae 1780, p. 6.

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 16. Th. Frankf. a. M. 1781, pp. 1—19.)

KB. 8°.

Johann David MICHAELIS, Review of Matth. Norberg: De religione et lingua Sabaeorum commentatio . . . [Gottingae 1781.]

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 17. Th. Frankf. a. M. 1781, pp. 42—60.)

KB. 8°.

✓ [Johann David MICHAELIS,] Review of C. G. F. Walchius: Observationes de Sabaeis . . . [Gottingae 1782.]

(Göttingische Anzeigen von gelehrten Sachen . . . 1781. 2. Bd. Götting. [1781], pp. 761—764.)

KB. 8°.

Walchius's *Observationes* was delivered as a lecture on July 21, 1781, see WALCHIUS 1782. — According to A. Th. HARTMANN, *Oluf Gerhard Tychsen* . . . 2. Bd., 1. Abtheil. Bremen 1818, p. 324 (see 1818) the reviewer is Johann David Michaelis.

[Carsten] NIEBUHR, Schreiben an den Herausgeber [des Deutschen Museums], Meldorf, den 3ten Sept. 1781, pp. 495—498. (Deutsches Museum. 1781. 2. Bd. Lpz. [1781], pp. 481—499.)

KB. 8°.

As to the reprint in C. NIEBUHR, *Reisebeschreibung nach Arabien* . . . 3. Bd. Hamburg 1837, see NIEBUHR 1778.

Matth. NORBERG, De religione et lingua Sabaeorum commentatio oblata Societati et recitata d. 28. Octobr. 1780. [Gottingae 1781.]

(Commentationes Societatis Regiae Scientiarum Gottingensis per annum 1780. Vol. 3. Gottingae 1781, Historicae et philologicae classis pp. 139 seq.)

KB. 4°.

39 pages. — Reviews: MICHAELIS 1780; BRUNS 1781; MICHAELIS 1781. — An off-print of Norberg's *Commentatio* was issued before *Commentationes* . . . Vol. 3 was published, cf. MICHAELIS 1780 and O. G. TYCHSEN in *Deutsches Museum*. 1784. 2. Bd. Lpz. [1784], p. 415¹ (see 1784.)

1782

Johann David MICHAELIS, Review of C. G. F. Walchius: Observationes de Sabaeis . . . [Gottingae 1782.]

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 18. Th. Frankf. a. M. 1782, pp. 52—58.)

KB. 8°.

Johann David MICHAELIS, Niebuhrs Schreiben an den Herausgeber des deutschen Museums, pp. 3—7.

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 20. Th. Frankf. a. M. 1782, pp. 1—8.)

KB. 8°.

Johann David MICHAELIS, Auszug aus Herrn Prof. Norbergs Briefe, vom 4 August 1782, ein geographisches Werk جهان نا, und seine Nachrichten von den Zabiern betreffend, pp. 151—157.

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 20. Th. Frankf. a. M. 1782, pp. 149—157.)

KB. 8°.

Extract of a Latin letter from Matthias NORBERG to Johann David Michaelis, August 4, 1782.

(Johann David MICHAELIS, Orientalische und Exegetische Bibliothek. 20. Th. Frankf. a. M. 1782, pp. 151—155.)

KB. 8°.

Christian. Guil. Franc. WALCHIUS, Observationes de Sabaeis. Recitatae d. 21. Jul. 1781. [Gottingae 1782.]

(Commentationes Societatis Regiae Scientiarum Gottingensis per annum 1781. Vol. 4. Gottingae 1782, Historicae et philologicae classis pp. 25—49.)

KB. 4°.

Reviews: MICHAELIS 1781; MICHAELIS 1782.

1783

Zend-Avesta, Zoroasters Lebendiges Wort . . . Nach dem Französischen des Herrn ANQUETIL [DU PERRON]. Von J. F. KLEUKER. Anhang. 2. Bd., 1. Th. Lpz. und Riga 1783, pp. 20—21.

(Anhang. 1.—2. Bd., 1. Th. Lpz. und Riga 1781—83.)

KB. 4°.

The Anhang as a whole is the work of Kleuker; as for Anquetil Du Perron, see ANQUETIL DU PERRON 1771.

Jakob Jonas BJÖRNSTÅHL. See 1781.

Paul Jacob BRUNS, Etwas über die Sabäischen Fragmente. ([J. G. EICHHORN's] Repertorium für Biblische und Morgenländische Litteratur. 12. Th. Lpz. 1783, pp. 278—282.)

KB. 8°.

Matthias NORBERG. See BJÖRNSTÅHL 1781.

1784

Jakob Georg Christian ADLERS neue Beyträge zur Geschichte der Drusen. Aus den Arabischen Handschriften der königl. Bibliothek zu Kopenhagen, pp. 297—298.

([J. G. EICHHORN's] Repertorium für Biblische und Morgenländische Litteratur. 15. Th. Lpz. 1784, pp. 265—298.)

KB. 8°.

Wolfgang JÄGER, Geographisch-historisch-statistisches Zeitungs-Lexicon. 2. Theil. M—Z. Nürnberg 1784, pp. 472—473.

(1.—2. Theil. Nürnberg 1782—84.)

KB. 8°.

Other editions: Nürnberg 1790—93; Neu bearb. von K. MANNERT. Nürnberg, Landshut 1805—11.

Ioannis Davidis MICHAELIS Grammatica Syriaca. Halae 1784, pp. 17—19, 21.

KB. 4°.

[Carsten] NIEBUHR, Ueber den Aufenthalt und die Religion der Johannisjünger und Nassairier.

(Deutsches Museum. 1784. 1. Bd. Lpz. [1784], pp. 539—543.)

KB. 8°.

As to the reprint in C. NIEBUHR, *Reisebeschreibung nach Arabien* . . . 3. Bd. Hamburg 1837, see NIEBUHR 1778.

✓ Johann Georg OVERBECK, Neue Versuche über das Evangelium des Johannes. Gera 1784, pp. 83—153.

KB. 8°.

O. G. TYCHSEN, Von der Sekte der Sabäer und Nassairier in Syrien.

(Deutsches Museum. 1784. 2. Bd. Lpz. [1784], pp. 414—430.)

KB. 8°.

Samuel Friedrich Günther WAHL, Allgemeine Geschichte der morgenländischen Sprachen und Litteratur . . . Nebst einem Anhang zur morgenländischen Schriftgeschichte mit elf Tafeln in Kupfer gestochener Alphabete. Lpz. 1784, pp. 536—537, 638—639, and Tab. VIII.

KB. 8°.

1785

J. G. HERDER, Briefe, das Studium der Theologie betreffend. 2. verbesserte Aufl. 2. Theil. Weimar 1785, p. 370*.

(1.—4. Th. Weimar 1785—86.)

KB. 8°.

The first edition: Weimar 1780—81 (Danish translation: Kbhvn. 1783) contains nothing concerning the Mandaeans. — Other editions: An unauthorized reprint of the 2. ed. was published with the imprint: 2. verbesserte Aufl. 1.—4. Theil. Frankfurt und Lpz. 1790; 3. Aufl. Weimar 1817.

Extracts of a German letter from Carsten NIEBUHR to Oluf Gerhard Tychsen, February 14, 1785. See HARTMANN 1818.

Io. Georgii ROSENMÜLLERI Scholia in Novum Testamentum. Tomus II. continens Evangelia Lucae et Ioannis. Editio secunda emendatior et auctior. Norimbergae 1785, pp. 179—180.

(Tomus 1—5. Norimbergae 1785—88.)

KB. 8°.

The first edition: Norimbergae 1777—82 contains nothing concerning the Mandaean. — Other editions: 2. ed. Norimbergae 1785—88 (the above-cited edition), *Emendationes et Supplementa*. Norimbergae 1789—91; 3. ed. Norimbergae 1788—90; Hauniae 1790—91 (ed. by J. H. Tauberus); 4. ed. Norimbergae 1792—94; 5. ed. Norimbergae 1801—07; 6. ed. Norimbergae 1815—32.

1786

Jean Nicolas Étienne, baron de Bock. See 1787.

Friedrich Karl Gottlob HIRSCHING, Versuch einer Beschreibung sehenswürdiger Bibliotheken Deutschlands nach alphabetischer Ordnung der Städte. 1. Bd. Erlangen 1786, pp. 217—218.

(1.—3. Bd., 1.—2. Abtheilung. Erlangen 1786—90.)

KB. 8°.

Review: WAHL 1789.

Domenico SESTINI, Viaggio da Costantinopoli a Bassora ... [Yverdun] 1786, p. 243.

BM. 4°.

French translation: Paris 1798.

Gottlob Christian STORR, Ueber den Zweck der evangelischen Geschichte und der Briefe Johannis. Tüb. 1786, pp. 27—41, 234 the note, 385 the note.

KB. 8°.

New edition: 2. Aufl. Tüb. 1810.

1787

Johann Joachim BELLERMANN, Handbuch der biblischen Literatur ... 1. Theil. Erfurt 1787, (p. 58. — 3. Theil: Fortgesetzte biblische Geographie. Uebrigas Asien. Erfurt 1793, p. 366.

(1.—4. Th. Erfurt 1787—99.)

Marburg, Universitäts-Bibliothek. 8°.

New editions: 1. Th. Neue Aufl. Erfurt 1796; 2. Th. Neue Aufl. Erfurt 1804.

[Jean Nicolas Étienne,] Baron de Bock, Essai sur l'histoire du Sabeisme. 1786, pp. 412—413.

(Magazin für die neue Historie und Geographie, angelegt von Anton Friderich BÜSCHING. 21. Th. Halle 1787, pp. 385—432.)

KB. 4°.

The continuation entitled *Derniere addition a l'essay sur l'histoire du Sabeisme par Mr. le Baron de Bock*. 1788 (BÜSCHING's Magazin ... 22. Th. Halle 1788, pp. 553—568), contains nothing concerning the Mandaean. — BÜSCHING's *Magazin* was published in 23 volumes: 1.—6. Th. Hamburg 1767—71 (1. Th. 2. Aufl. Halle 1779), 7.—23. Th. Halle 1773—93.

[Jean Nicolas Étienne,] Baron de Bock, Essai sur l'histoire du Sabeisme. Halle 1787, pp. 28—29.

KB. 4°.

An off-print of BÜSCHING's *Magazin* ... 21. Th. Halle 1787, pp. 385—432 (vide supra) with independent pagination and the imprint: Halle 1787 instead of: 1786.

Lorenzo HERVAS [y Panduro,] Idea dell'Universo che contiene storia della vita dell'uomo, viaggio estatico al mondo planetario, e storia della terra, e delle lingue. Tomo 20: Vocabolario Poligloto. Cesana 1787, pp. 5, 27, 151, 166, 169, 173, 177, 180, 184, 188, 191, 198, 202, 205.

(Tomo 1—21. Cesena 1778—87.)

KB. 4°.

Jørgen STAUNING, Iagttagelser og Efterretninger om Orienten, især Egypten og Arabien, uddragne af Hormars, Niebuhrs, Forskaals og BJØRNSTAAHLS Reisebeskrivelser, fornemmelig saavidt samme indeholde Besvarelser paa Michaelis Spørgsmaale og Bidrag til Bibelfortolkning. Kiøbenhavn 1787, pp. 60—130.

KB. 8°.

Hormar is a misprint for [John] Harmar. — As to Bjørnstaahl, see BJØRNSTÅHL 1781.

1788

[Jean Nicolas Étienne, baron] de Bock, Oeuvres diverses. 1° Essai sur l'histoire du Sabéisme, auquel on a joint un

8/10 Catéchisme, qui contient les principaux dogmes de la religion des Druses. 1. partie. Metz, Paris 1788, pp. 61—62.

(1.—3. partie. Metz, Paris 1788—89.)

Bibl. Nat. 8°.

9/10 [Jean Nicolas Étienne, baron] de Bock, Essai sur l'histoire du Sabéisme, auquel on a joint un Catéchisme, qui contient les principaux dogmes de la religion des Druses. Metz, Paris 1788, pp. 61—62.

BM. 8°.

An off-print of de Bock's *Oeuvres diverses* ... 1. partie. Metz, Paris 1788 (vide supra.)

Edmundi CASTELLI Lexicon Syriacum ex eius lexico heptaglotto seorsim typis describi curavit atque sua adnotata adiecit Joannes David Michaelis. Pars 2. Goettingae 1788, pp. 509, 749—750.

(Pars 1—2. Goettingae 1788.)

KB. 4°.

The extensive note on pp. 749—750 was written by Johann David MICHAELIS.

Gibbon 1785, 195. Edward GIBBON, The history of the decline and fall of the Roman empire. Vol. 5. Lond. 1788, p. 195.

KB. 4°.

Published in 6 volumes: Vol. 1. 1776 (reprinted 1776; 1782). Vol. 2—3. 1781. Vol. 4—6. 1788. Numerous English reprints and translations into French, Italian, German, Dutch, Hungarian, and Swedish (see Introduction § 8, p. 147).

Wilhelm Friedrich HEZELS Syrische Sprachlehre, durchaus nach seiner Hebräischen eingerichtet, zum Gebrauch seiner Zuhörer, nebst den nöthigen Paradigmen in Tabellen. Lemgo 1788, p. 6.

KB. 4°.

✓ Johann David MICHAELIS, Einleitung in die göttlichen Schriften des Neuen Bundes. Vierte sehr vermehrte und geänderte Ausgabe. 1. Th. Göttg. 1788, pp. 171, 400. — 2. Th. Göttg. 1788, pp. 1140—1142, 1143, 1149—1155.

9/10 KB. 4°.

Zusätze zu d. 4n. Ausg. Göttg. 1788. — The three preceding editions contain nothing concerning the Mandaëans; they were published Bre-

men 1750; Göttg. 1765; 1777. — Translations: (English) Lond. 1761; 1780; Cambr. 1793—1801 (with notes by Herbert Marsh, see 1793); 2. ed. (of Marsh's translation) Lond. 1802; 3. ed. (of Marsh's translation) Lond. 1819. The notes of Herbert Marsh were translated into German and published in two volumes Göttg. 1795—1803 (see 1795.) — (Danish) Kbhvn. 1790—92 (by J. Stauning on the basis of 4. Ausg.) — (French) Genève, Paris 1822 (on the basis of the edition Lond. 1819.) 9/10

1789

[Nicolas Sylvestre] BERGIER, Mandaïtes.

(Encyclopédie méthodique, ou par ordre de matières; par une Société de gens de lettres, de savans et d'artistes ... Théologie, par M. l'abbé BERGIER. Tome 2. Paris, Liège 1789, pp. 543—544.) (Théologie. Tome 1—2. Paris, Liège 1788—89, Tome 3. Paris 1790.) KB. 4°.

Encyclopédie méthodique is an enlarged adaption of DIDEROT's *Encyclopédie* (see 1765) and was edited in 166 volumes, Paris 1782—1832 by the publishers Charles Joseph PANCKOUCKE (1782—92) and AGASSE (1792—1832.) 8/10

Sam. Friedr. Günther WAHL, Review of F. K. G. Hirsching: Versuch einer Beschreibung sehenswürdiger Bibliotheken Deutschlands ... 1. Bd. Erlangen 1786, p. 183.

(Magazin für Alte, besonders morgenländische und biblische Litteratur [hrsg. von S. Fr. G. WAHL.] 2. Lieferung. Cassel 1789, pp. 180—184.)

(1.—2. Lief. Cassel 1787—89, 3. Lief. Halle 1790.)

KB. 8°.

1790

[Nicolas Sylvestre] BERGIER, Sabaïsme, pp. 393 and 394.

(Encyclopédie méthodique ... Théologie, par M. l'abbé BERGIER. Tome 3. Paris 1790, pp. 393—396.)

KB. 4°.

Cf. BERGIER 1789.

Johann August NÖSSELT, Anweisung zur Kenntniss der besten allgemeinern Bücher in allen Theilen der Theologie. 3. verbesserte und sehr vermehrte Aufl. Lpz. 1790, p. 621. 9/10

KB. 8°.

The two preceding editions: Lpz. 1779; 1780, contain nothing concerning the Mandaëans. — 4. ed. Lpz. 1800. — For the continuation by C. F. L. SIMON, see 1813. 9/10

1792

P. J. BRUNS, Über die Zabier, Sabäer, oder Johannischristen. (Heinr. Eberh. Gottlob PAULUS, Memorabilien. Eine philosophisch-theologische Zeitschrift der Geschichte und Philosophie der Religionen dem Bibelstudium und der morgenländischen Litteratur gewidmet. 3. Stück. Lpz. 1792, pp. 51—65.) (1.—8. Stück. Lpz. 1791—96.) KB. 8°.

H. E. G. PAULUS, Über die syrischen Nasirier, pp. 92—96, 109—110, 113, 120—125. (Heinr. Eberh. Gottlob PAULUS, Memorabilien ... 3. Stück. Lpz. 1792, pp. 91—125.) KB. 8°.

1793

Johann Joachim BELLERMANN. See 1787.

Johann JAHN, Einleitung in die Göttlichen Schriften des Alten Bundes. Wien 1793, pp. 61—62.

KB. 8°.

Other editions: (German) 2. ganz umgearb. Aufl. 1.—2. Th., 1.—2. Abschnitt. Wien 1802—03 (2. Th. 2. Aufl. Wien 1804.) — (Latin abstract) Viennae 1804; 2. ed. Viennae 1814. — (English) N. York 1827.

[G. Ch. KELLNER,] Nordafrikens und Kleinasiens Religionen. (Aus den bekannten historischen Quellen pragmatisch geordnet), pp. 291—311. (Deutsches Magazin. Hrsg. von C. U. D. von EGGERS. 5. Bd. Altona 1793, pp. 256—312.)

KB. 8°.

The section dealing with the Mandaean has the following heading: Religiöse Feste und Gebräuche, und äusserer Gottesdienst der Johannsjünger.

John David MICHAELIS, Introduction to the New Testament. Translated from the fourth edition of the German, and considerably augmented with notes, explanatory and supplemental. By Herbert MARSH. Vol. I. Part II. Containing

the translator's notes to the first volume. Cambr. 1793, p. 429.

(Vol. 1—4. Cambr. 1793—1801, 5 volumes.) BM. 8°.

German translation of the notes of Herbert Marsh, see 1795. — As to Michaelis, see MICHAELIS 1788.

Ol. Gerh. TYCHSEN, Die Syrischen Nassairier und ihre Itame, auch arabische und samaritanische Münzkunde betreffend. Vgl. Memorabilien. 3. Stück. S. 111., p. 186. (Heinr. Eberh. Gottlob PAULUS, Memorabilien ... 4. Stück. Lpz. 1793, pp. 185—188.) KB. 8°.

Olai Gerhardi TYCHSEN Elementale Syriacum sistens grammaticam, chrestomathiam et glossarium subiunctis novem tabulis aere expressis. Rostochii 1793, Contenta V. B. n. VI (note), p. 78, and Tab. n. VI. KB. 8°.

1794

H. E. G. PAULUS, Archäologische Beobachtungen und Muthmassungen über semitische, besonders hebräische Lesezeichen, pp. 110, 128—129. (Heinr. Eberh. Gottlob PAULUS, Memorabilien ... 6. Stück. Lpz. 1794, pp. 102—141.) KB. 8°.

Deutsche ENCYCLOPÄDIE oder Allgemeines Real-Wörterbuch aller Künste und Wissenschaften von einer Gesellschaft Gelehrten. 18. Bd. Jo-Kal. Frankfurt am Mayn 1794, pp. 24—26.

(1.—23. Bd. Frankfurt am Mayn 1778—1804, 1. Kupferbd. 1807.) KB. 4°.

The *Encyclopädie* was unfinished (A—K.) — 1.—17. Bd. were edited by Heinrich Martin Gottfried KÖSTER, 18.—23. Bd. by Johann Friedrich Roos.

1795

Ioannis Alberti FABRICII Bibliotheca Graeca ... Editio nova ... curante Gottlieb Christophoro HARLES ... Vol. 4. Hamburgi 1795, p. 776°.

(Vol. 1—12. Hamburgi 1790—1809, Index. Lipsiae 1838.)

KB. 4°.

Vol. 1—3. Ed. 4.; Vol. 4. Ed. nova; Vol. 5. Ed. tertia; Vol. 6—12. Ed. nova. — P. 776⁶ belongs to Lib. IV. c. VII. De sacris libris Novi Foederis ... [Studio Christiani Theophili KUINOEL.] but the note is signed KEIL, i. e. Karl August Gottlieb Keil. — The Harlesian edition is unfinished the volumes 13—14 never being published. — The other editions, which contain nothing concerning the Mandaeans, are the following (all published at Hamburg): Vol. 1. 1705; 1708; 1718. — Vol. 2. 1707; 1716; 1752. — Vol. 3. 1708; 1717. — Vol. 4. 1711; 1723. — Vol. 5. 1712; 1723. — Vol. 6. 1714; 1726. — Vol. 7. 1715; 1727. — Vol. 8. 1717; 1729. — Vol. 9. 1719; 1737. — Vol. 10. 1721; 1737. — Vol. 11. 1722; 1740. — Vol. 12. 1724; 1740. — Vol. 13. 1726; 1746. — Vol. 14. 1728; 1754. The indications in Herm. Sam. REIMARI *De vita et scriptis Joannis Alberti Fabricii commentarius* ... Hamburgi 1737, pp. 118—127 and in Hans SCHRÖDER, *Lexikon der hamburgischen Schriftsteller bis zur Gegenwart* ... 2. Bd. Hamburg 1854, pp. 241—245 as to the years of publication of these editions are partly wrong.

Joh. Fried. KLEUKER, Ausführliche Untersuchung der Gründe für die Aechtheit und Glaubwürdigkeit der schriftlichen Urkunden des Christenthums. 2. Bd. Münster 1795, pp. 251—293, 311—312.

(1. Bd. Lpz. 1793, 2. Bd. Münster 1795, 3.—4. Bd. Hamburg 1799, 5. Bd. Hamburg 1798.)

KB. 8°.

4. Bd. has also a special title-page with the imprint: Hamburg 1800.

Herbert MARSH's Anmerkungen und Zusätze zu Joh. David Michaelis Einleitung in die Göttlichen Schriften des Neuen Bundes. Aus dem Englischen ins Deutsche übersetzt von Ernst Friedrich Karl Rosenmüller. 1. Th. Göttg. 1795, p. 65.

(1.—2. Th. Göttg. 1795—1803.)

KB. 4°.

In English the notes of Herbert Marsh were published as a part of Michaelis's *Einleitung* ... see 1793.

1796

W. S. C. ZIEGLER, Der erste Brief des Johannes, ein Sendschreiben an eine bestimmte Gemeinde, und keine allgemeine Abhandlung oder Buch, pp. 271—272. (Magazin für Religionsphilosophie, Exegese und Kirchen-

geschichte. Hrsg. von Heinr. Phil. Conr. HENKE. 6. Bd. Helmstädt 1796, pp. 254—276.)

(1.—12. Bd. Helmstädt 1794—1802.)

KB. 8°.

The initials W. S. C. is a misprint for W. C. L., see the table of contents of HENKE's *Magazin für Religionsphilosophie* ... 6. Bd. Helmstädt 1796: XVI. Der erste Brief des Johannes, ein Sendschreiben an eine bestimmte Gemeinde, und keine allgemeine Abhandlung oder Buch; von D. W. C. L. Ziegler. 254.

VERSUCH einer Einleitung in den ersten Brief Johannis von M., pp. 77—79.

(Bibliothek für Kritik und Exegese des neuen Testaments und älteste Christengeschichte [hrsg. von Joh. Ernst Christian SCHMIDT.] 1. Bd., 1. Stück. [Herborn und Hadamar] 1796, pp. 69—86.)

(1.—2. Bd. Herborn und Hadamar 1796—1802, 3. Bd. Hadamar 1802.)

KB. 8°.

1. Bd. has a special title-page with the imprint date 1797; 3. Bd. was edited in collaboration with K. Chr. L. SCHMIDT. — *Neues theologisches Journal*. Nürnberg 1798, p. 340 mentions Giessen as the place of printing.

UEBER die Johannesjünger, die sabischen Religionsbücher, und den Zweck des Evangeliums des Johannes.

(Bibliothek für Kritik und Exegese des neuen Testaments und älteste Christengeschichte [hrsg. von Joh. Ernst Christian SCHMIDT.] 1. Bd., 2. Stück. [Herborn und Hadamar] 1796, pp. 266—293.)

KB. 8°.

I do not think, as does J. G. E. LEOPOLD, *Johannes der Täufer* ... Hannover 1825, pp. 182—195 (see 1825) that the author is J. E. C. Schmidt, because he always gives his name in papers and notes written for his *Bibliothek für Kritik und Exegese* ... — For a critical supplement written by another author, see BEYLAGEN ... 1797.

1796—97

Joh. Ernst Christian SCHMIDT, Christologische Fragmente, pp. 58, 391.

(Bibliothek für Kritik und Exegese des neuen Testaments und älteste Christengeschichte [hrsg. von Joh. Ernst Christian

SCHMIDT.] 1. Bd., 1. und 3. Stück. [Herborn und Hadamar] 1796—97, pp. 1—68, 353—392.)

KB. 8°.

1797

J. G. HERDER, Von Gottes Sohn, der Welt Heiland. Nach Johannes Evangelium. Nebst einer Regel der Zusammenstimmung unsrer Evangelien aus ihrer Entstehung und Ordnung. Riga 1797, p. 24.

KB. 8°.

Also published as J. G. HERDER, *Christliche Schriften*. 3. Sammlung. Riga 1797 (1.—5. Samml. Riga 1794—98.) — Danish translation: Kbhvn. 1799.

J. Leonhard HUG, Einleitung in die Bücher des neuen Testaments. 1. Heft. Basel 1797, pp. 134—137.

KB. 8°.

No more published. A new edition much enlarged was published with the following title: *Einleitung in die Schriften des Neuen Testaments*. Tüb. 1808—09, 2 volumes; Stuttg. u. Tüb. 1821; 1826; 1847. — English translation: Lond. 1827, 2 volumes.

Extracts of a French letter from A. I. SILVESTRE DE SACY to Carsten Niebuhr, March 12, 1797. See HARTMANN 1818.

Extract of a French letter from A. I. SILVESTRE DE SACY to O. G. Tychsen, July 4, 1797. See HARTMANN 1818.

Extracts of German letters from O. G. TYCHSEN to A. I. Silvestre de Sacy, March 27, May 22, and December 23, 1797. See HARTMANN 1818.

Extracts of a German letter from O. G. TYCHSEN to Carsten Niebuhr, April 10, 1797. See HARTMANN 1818.

Th. Ch. TYCHSEN, Über die Religionsschriften der Sabier oder Johanneschristen.

(Beiträge zur Philosophie und Geschichte der Religion und Sittenlehre überhaupt und der verschiedenen Glaubensarten

und Kirchen insbesondere. Hrsg. von C. F. STÄUDLIN. 2. Bd. Lübeck 1797, pp. 289—312. — 3. Bd. Lübeck 1797, pp. 1—64.) (1.—5. Bd. Lübeck 1797—99.)

KB. 8°.

Review: REVIEW 1798. — As to the extensive copies of Mandaean texts from the Mss. in Bibliothèque Nationale, Paris, made by A. I. SILVESTRE DE SACY and communicated to Tychsen, see 2. Bd. pp. 296—302, 3. Bd. pp. 17—24, 41—49 where these texts are described and published.

William VINCENT, The voyage of Nearchus from the Indus to the Euphrates, collected from the original journal preserved by Arrian, and illustrated by authorities ancient and modern; containing an account of the first navigation attempted by Europeans in the Indian Ocean . . . Lond. 1797, p. 418⁴⁴⁴.

BM. 4°.

French translation: Paris an VIII [1800].

BEYLAGEN zu dem Aufsatz: über Johannisjünger etc. im zweyten Stück dieser Bibl.

(Bibliothek für Kritik und Exegese des neuen Testaments und älteste Christengeschichte [hrsg. von Joh. Ernst Christian SCHMIDT.] 1. Bd., 3. Stück. [Herborn und Hadamar] 1797, pp. 420—430.)

KB. 8°.

These *Beylagen* are not written by the author of *UEBER die Johannesjünger* . . . (see 1796.)

1798

Johann Christoph GATTERER's Abriss der Diplomatie. Göttg. 1798, p. 42.

KB. 8°.

REVIEW of Th. Ch. Tychsen: Über die Religionsschriften der Sabier oder Johanneschristen (C. F. Stäudlin's Beiträge zur Philosophie . . . 2. und 3. Bd. Lübeck 1797.)

(Neues theologisches Journal. Hrsg. von C. F. AMMON, und H. C. A. HÄNLEIN seit 1795 von H. E. G. PAULUS. Jhrg. 1798. 4. Stück. Nürnberg 1798, pp. 337—347.)

(1.—8. Bd. Nürnberg 1793—98, 11 volumes; continued by Johann Philipp GABLER in 12 volumes, Nürnberg 1798—1803.)

KB. 8°.

1799

Edmund FRY, *Pantographia*; containing accurate copies of all the known alphabets in the world; . . . to which are added, specimens of all well-authenticated oral languages; forming a comprehensive digest of phonology. Lond. 1799, pp. 284—285.

Preuss. St. 8°.

G. W. LORSBACH, *Proben von den heiligen Büchern der Johannisjünger*, übersetzt und erläutert. 1. Stück.

(C. F. STÄUDLIN's *Beiträge zur Philosophie und Geschichte der Religion und Sittenlehre* . . . 5. Bd. Lübeck 1799, pp. 1—44.)

KB. 8°.

Henr. Eberh. Gottl. PAULUS, *Introductionis in Novum Testamentum capita selectiora. Quibus in originem, scopum et argumentum Evangeliorum et Actuum Apostolicorum de novo inquiritur*. Ienae 1799, pp. 200—201.

KB. 8°.

Th. Chr. TYCHSEN, *Bemerkungen über die von Hrn. Norberg bekannt gemachten Sabischen Fragmente nebst einigen Berichtigungen zu der Uebersetzung derselben*.

(C. F. STÄUDLIN's *Beiträge zur Philosophie und Geschichte der Religion und Sittenlehre* . . . 5. Bd. Lübeck 1799, pp. 208—236.)

KB. 8°.

Th. Chr. TYCHSEN, *Nachträge und Berichtigungen zu der Abhandlung über die Religionsschriften der Sabier oder Johanneschristen im II. III. Bd. dieser Beyträge*.

(C. F. STÄUDLIN's *Beiträge zur Philosophie und Geschichte der Religion und Sittenlehre* . . . 5. Bd. Lübeck 1799, pp. 237—249.)

KB. 8°.

1800

Heinrich Carl Alexander HAENLEIN, *Handbuch der Einleitung in die Schriften des Neuen Testamentes*, 2. Theils 2. Hälfte. Erlangen 1800, pp. 429—430, 436—437.

(1.—2. Theil, 1.—2. Hälfte, Erlangen 1794—1800.)

KB. 8°.

New edition: Erlangen 1801—09. — Danish translation: Kjöbenhavn 1798—1801, see 1801.

[J. W. B.] RUSSWURM, *Ueber die ersten Leser, und den Zweck des Evangeliums Johannis*, pp. 283—284.

(*Neue Theologische Blätter, oder Nachrichten, Anfragen und Bemerkungen theologischen Inhalts*. Hrsg. von Joh. Christ. Wilhelm AUGUSTI. 3. Bd., 3. Stück. Gotha 1800, pp. 257—306.)

(1.—3. Bd. Gotha 1799—1800.)

KB. 8°.

AUGUSTI's *Theologische Blätter* was published in two volumes at Gotha in 1797—98.

1801

Henrik Carl Alexander HAENLEIN, *Indledning til det Nye Testamentes Skrivter*. Oversat af det Tydske ved Jørgen STAUNING. 2. Deels Andet Stykke, med et Tillæg. Kjöbenhavn 1801, p. 315 note æ.

(1.—2. Deel, 1.—2. Stykke. Kjöbenhavn 1798—1801.)

KB. 8°.

Note æ on p. 315 is written by Jørgen Stauning; as to Haenlein, see HAENLEIN 1800.

Joseph HAGER, *A dissertation on the newly discovered Babylonian inscriptions*. Lond. 1801, p. 37.

Preuss. St. 4°.

Review: LANJUINAIS 1803. — German translation with notes by Julius Klaproth: Weimar 1802, published for the first time in *Asiatisches Magazin*. Verfasst von einer Gesellschaft Gelehrten und hrsg. von Julius KLAPROTH. 1. Bd. Weimar 1802, pp. 245—256, 292—317, 478—546 (1.—2. Bd. Weimar 1802.)

Lorenzo HERVÁS [y Panduro], *Catálogo de las lenguas de las naciones conocidas, y numeracion, division, y clases de estas segun la diversidad de sus idiomas y dialectos*. Vol. 2. *Lenguas y naciones de las islas de los mares Pacífico é Indiano Austral y Oriental, y del continente del Asia*. Madr. 1801, p. 422.

(Vol. 1—6. Madr. 1800—05.)

Preuss. St. 8°.

LINDEMAN, *Ueber die Johannisjünger, und ob daraus Johann. I. zu erklären sey?* p. 883.

(*Allgemeine Bibliothek der biblischen Litteratur von Johann Gottfried EICHORN*. 10. Bd., 5. Stück. Lpz. 1801, pp. 879—888.)

(1.—10. Bd. Lpz. 1787—1801.)

KB. 8°.

Extract of a Latin letter from Matthias NORBERG to O. G. Tychsen, December 1801. See HARTMANN 1818.

Frid. WILKEN, Ueber die syrischen Nassairier. Ein historisch-kritischer Versuch, vorzüglich in Hinsicht auf eine Stelle in Abulfaradsch syrischer Chronik, pp. 154—157.

(Magazin für Religions- Moral- und Kirchengeschichte. Hrsg. von Carl Fridrich STÄUDLIN. 1. Bd. Hannv. 1801, pp. 154—186.)

(1.—4. Bd. Hannv. 1801—06.)

KB. 8°.

1802

Extract of a Latin letter from O. G. TYCHSEN to Matthias Norberg, January 5, 1802. See HARTMANN 1818.

[Werner Carl Ludwig] ZIEGLER, Bemerkungen über das Evangelium des Johannes, und Erklärungen einzelner schwierigen Stellen desselben, p. 22*.

(Journal für theologische Literatur. Hrsg. von Johann Philipp GABLER. 3. Bd. Jahrgang 1802. Nürnberg 1802, pp. 15—69.)

BM. 8°.

1803

S. LANJUINAIS, Review of Joseph Hager: A dissertation on the newly discovered Babylonian inscriptions. Lond. 1801, pp. 43—44.

(Magasin encyclopedique, ou Journal des sciences, des lettres et des arts; rédigé par A. L. MILLIN ... IX.^e année. Tome 2. Paris an XI—1803, pp. 36—49.)

KB. 8°.

1804

Joh. Ernst Christian SCHMIDT, Historisch-kritische Einleitung in's Neue Testament. Giesen 1804, p. 150.

(Joh. Ernst Christian SCHMIDT, Kritische Geschichte der neutestamentlichen Schriften. Giesen 1804.)

([1.]—2. Bd. Giesen 1804—05.)

KB. 8°.

New edition: Giesen 1818.

1805

Samuel Friedrich Günther WAHLS Erdbeschreibung von Ostindien, nemlich Hindostan und Dekan, nebst den Inseln Lakdiven, Maldiven und Ceylon. 1. Bd. Vorläufig Versuch einer ausführlichen Litteratur der Geschichte und Erdbeschreibung von Ostindien und von Asien überhaupt. In Nachträgen zu der von Matth. Chr. SPRENGEL angefangenen Fortsetzung von Anton Friedrich Büschings Erdbeschreibung Asiens. Hamburg 1805, pp. 343—350.

(Anton Friedrich BÜSCHINGS Erdbeschreibung. 11. [5.] Theils 3. Abtheilung, Asien, nemlich Hindostan und Dekan.)

KB. 8°.

11. (5.) Theil (Asien) was composed by Matthias Christian Sprengel and Wahl and was published in the following years: 1. Abth. Hamb. 1792; 2. Abth. Hamb. 1802; 3. Abth. Hamb. 1805; 4. Abth. Hamb. 1807. — For the editions and translations, see BÜSCHING 1768.

1806

Johann Christoph ADELUNG, Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten. 1. Theil. Berl. 1806, p. 339.

KB. 8°.

2.—4. Theil. Fortgesetzt von Joh. Sev. VATER. Berl. 1809—17.

J. A. L. WEGSCHEIDER, Versuch einer vollständigen Einleitung in das Evangelium des Johannes. Göttg. 1806, pp. 225—232.

UB. 8°.

1807

Johann Gottfried EICHHORN, Geschichte der Litteratur von ihrem Anfang bis auf die neuesten Zeiten. 5. Bd., 1. Abtheilung. Göttg. 1807, pp. 447—448.

(Johann Gottfried EICHHORN, Geschichte der neuern Sprachenkunde. 1. Abtheilung. Göttg. 1807.)

(1.—6. Bd. Göttg. 1805—12, 9 volumes.)

KB. 8°.

The 6 volumes were published in the following years: 1. Bd. 1805; 2.—3. Bd. 1806—12; 4. Bd., 1.—3. Abtheilung 1807—10; 5. Bd., 1. Abtheilung 1807; 6. Bd., 1.—2. Abtheilung (by C. F. STÄUDLIN) 1810—11. — New edition: 1. Bd. 2. Aufl. Göttg. 1828.

G. W. L[ORSBACH,] Etwas über die Zabier.
(Theologische Nachrichten 1807. Nr. 52. 28. December. Marburg [1807], pp. 689—692.)
Preuss. St. 8°.

[G. W. LORSBACH,] Neue Beiträge zur Kenntniss und Erläuterung der heiligen Bücher der Zabier oder St. Johannisjünger. (Museum für biblische und orientalische Litteratur. Gemeinschaftlich angelegt von Albrecht Jacob ARNOLDI, Georg Wilhelm LORSBACH und Johann Melchior HARTMANN. 1. Bd., 1. Stück. Marburg 1807, pp. 1—115.)

KB. 8°.

No more published. — Lorsbach's *Neue Beiträge* contains four papers with the following titles: I. Proben von der Gnomologie oder einem Denkspruch- und Sittenbüchlein der Johannisjünger aus dem Codex Huntingdon. VI. in Gross-Folio, in der Bodleyanischen Bibliothek n. 5753. p. 221—227. inclus.; II. Varianten und Anmerkungen zu dem in den Beiträgen III. 18—25. abgedrucktem und übersetzten Abschnitte.; III. Enträthselung der meisten am Schlusse der Gnomologie unerklärt gebliebenen Stellen.; IV. Nachträge zu dem Anektodon von Jesu Taufe durch Johannem, in Herrn Stäudlin's Beiträgen B. V. S. 1—44.

Georg Wilhelm LORSBACH, Neue Beiträge zu den Apokryphen des Neuen Testaments, aus den heiligen Schriften der Zabier oder St. Johannisjünger. Marburg 1807.

See Introduction § 8, p. 14. — The title is taken from *Allgemeine Deutsche Biographie*. 19. Bd. Lpz. 1884, p. 203. In *Neue Bücher, welche in der Ostermesse 1806 in der Kriegerischen Buchhandlung in Marburg und Giessen erscheinen und in Leipzig bei Herrn Kummer beständig zu haben sind* (p. 2), inserted behind in *Museum für biblische und orientalische Litteratur*. Marburg 1807 (vide supra), the above-mentioned title runs as follows: LORSBACH, G. W., *neue Beiträge zu den Apokryphen des Neuen Testaments, aus den heiligen Büchern der Johannisjünger*. 8. — In spite of the different title I think that the book is an off-print of Lorsbach's above-mentioned papers published in *Museum für biblische und orientalische Litteratur* ... Marburg 1807, pp. 1—115.

NOTICE sur le Musée du Cardinal Borgia, à Velletri, pp. 23—24. (Magasin encyclopédique, ou Journal des sciences, des lettres et des arts; rédigé par A. L. MILLIN ... Année 1807. Tome 2. Paris [1807], pp. 5—30.)

KB. 8°.

1808

Johann BECKMANN, Litteratur der älteren Reisebeschreibungen.
1. Bd. Götting. 1808, pp. 159—160, 588.

(1.—2. Bd. Götting. 1808—09.)

KB. 8°.

G. BOUCHER DE LA RICHARDERIE, Bibliothèque universelle des voyages ... Tome 1. Paris 1808, p. 210.

(Tome 1—6. Paris 1808.)

KB. 8°.

✓ Extrait du Journal du Sieur Fr. PETIS [DE LA CROIX] fils, professeur en arabe, et secrétaire interprète entretenu en la marine, renfermant tout ce qu'il a vu et fait en Orient, durant dix années qu'il y a demeuré par l'ordre de sa Majesté; présenté à Monseigneur Phelipeaux, secrétaire d'état, en 1694: tiré de la bibliothèque impériale, et publié avec quelques notes par M. [Louis-Mathieu] LAGLÈS, pp. 309, 312.

(Magasin encyclopédique, ou Journal des sciences, des lettres et des arts; rédigé par A. L. MILLIN ... Année 1808. Tome 5. Paris [1808], pp. 277—376.)

KB. 8°.

As to the reprint, see DOURRY EFENDY 1810.

1810

... Relation de l'Égypte, par ABD-ALLATIF, médecin arabe de Bagdad; ... le tout traduit et enrichi de notes historiques et critiques par M. [Antoine Isaac] SILVESTRE DE SACY ... Paris 1810, p. 81.

KB. 4°.

See Introduction. § 9, p. 15¹.

Relation de DOURRY EFENDY, ambassadeur de la Porte Ottomane auprès du roi de Perse, Traduite du turk, et suivie de l'Extrait des Voyages de [François] PÉTIS DE LA CROIX, rédigé par lui-même. [Publ. avec quelques notes; par M. [Louis-Mathieu] LAGLÈS.] Paris 1810, pp. 107, 110.

Bibl. Nat. 8°.

The first edition of the extract of the itinerary notes of François Pétis de la Croix, fils († 1713), see 1808. — The Mémoires alluded to by Pétis

de la Croix himself in the above-cited work was never published; see the introduction (pp. VII—VIII) written by the editor Louis-Mathieu LANGLEËS and William OUSELEY, *Travels in various countries of the East* . . . Vol. 1. Lond. 1819, p. 413 (see 1819); cf. also Claude-Pierre GOUJET, *Mémoire historique et littéraire sur le Collège royal de France*. Tome 3. Paris 1758, pp. 310—319 (Tome 1—3. Paris 1758.) — A new edition of Dourry Efendy's *Relation* was published in Paris in 1820.

Johann Gottfried EICHORN, *Einleitung in das Neue Testament*. 2. Bd. Lpz. 1810, pp. 199—203.

(J. G. EICHORN's *Kritische Schriften*. 6. Bd. Lpz. 1810.)

(1.—5. Bd. Lpz. 1804—27.)

KB. 8°.

New edition: 1. Bd. 2. Aufl. Lpz. 1820. — Eichhorn's *Kritische Schriften* were published in 7 volumes Lpz. 1780—1812.

Andreas Benedikt FEILMOSER, *Einleitung in die Bücher des neuen Bundes. Für die öffentlichen Vorlesungen*. Innsbruck 1810, pp. 129—130.

Innsbruck, Universitäts-Bibliothek. 8°.

New edition: 2., verbesserte und vermehrte Aufl. Tüb. 1830.

. . . Le livre de l'indication et de l'admonition (ou L'indicateur et le moniteur) d'Abou'lhasan Ali fils de Hosain fils d'Ali MASOUDI, auteur du Moroudj aldhahab. [Manuscrit de la bibliothèque de Saint-Germain-des-Prés, n°. 337.] Par A. I. SILVESTRE DE SACY. pp. 177—178.

(Notices et extraits des manuscrits de la Bibliothèque impériale et autres bibliothèques, publiés par l'Institut de France . . . Tome VIII. Paris 1810, pp. 132—199.)

KB. 4°.

See Introduction § 9, p. 15¹.

1811

Voyages du Chevalier [Jean] CHARDIN, en Perse, et autres lieux de l'Orient, enrichis d'un grand nombre de belles figures en taille-douce, représentant les antiquités et les choses remarquables du pays. Nouvelle édition soigneusement conférée sur les trois éditions originales, augmentée d'une notice de la

Perse . . . de notes, etc. par L[ouis-Mathieu] LANGLEËS. Tome 6. Paris 1811, the notes on pp. 136, 138.

(Tome 1—10, Atlas. Paris 1811.)

Preuss. St. 8° (Atlas 2°).

The notes on pp. 136, 138 were written by Langlès; for Chardin, see CHARDIN 1711.

Stellae Nasaraeorum aeones ex sacro gentis codice. Dissert. Acad. Partic. I mam—V tam. . . praeside Matth. NORBERG . . . pro gradu philosophico p. p. Olof SVANANDER, Andr. G. HOLM, Olof Joh. BOLMEER, Johan Christ. HESSELGREN, P. N. BLOCK. Lundae 1811.

Lund, Universitetsbiblioteket. 4°.

New edition: Rostock, Stiller, 1814 (together with Norberg's *De divinitate Nazaraeorum*, see 1812, and *De rege lucis, culto Nasaraeis*, see 1812). Review of the new edition: REVIEW 1815.

1812

Christiani Theophili KUINOEL *Commentarius in libros Novi Testamenti historicos*. Vol. 3. *Evangelium Iohannis*. Lipsiae 1812, pp. 49—50.

(Vol. 1—4. Lips. 1807—18.)

KB. 8°.

Other editions: Vol. 1. Lips. 1816; 1823; 1837. — Vol. 2. Lips. 1817; 1824; 1843. — Vol. 3. Lips. 1817; 1825. — Vol. 4. Lips. 1827.

Dissertatio Academica De divinitate Nazaraeorum Quam . . . praeside Matth. NORBERG . . . pro gradu philosophico p. p. Isac Gabr. WESTBERG . . . Lond. Goth. 1812.

Lund, Universitetsbiblioteket. 4°.

New edition: Rostock 1814, see NORBERG 1811.

Dissertatio Academica De rege lucis, culto Nasaraeis. Quam . . . praeside Matth. NORBERG . . . pro gradu philosophico p. p. Pet. Fred. STAGNELL . . . Londini Gothorum 1812.

Lund, Universitetsbiblioteket. 4°.

New edition: Rostock 1814, see NORBERG 1811.

Extract of a French letter from RAYMOND [nommé vice-consul à Bassora] to A. I. Silvestre de Sacy, December 19, 1812.
See SILVESTRE DE SACY 1819—20.

1813

Christ. Friedr. Liebeg. SIMON, Literatur der Theologie hauptsächlich des neunzehnten Jahrhunderts. Lpz. 1813, p. 398. (Fortsetzung von J. A. NÖSSELT's Anweisung zur Kenntniss der besten allgemeineren Bücher in allen Theilen der Theologie. Lpz. 1813.)

KB. 8°.

For Nösselt, see NÖSSELT 1790.

1815

Conversations-Lexicon oder Hand-Wörterbuch für die gebildeten Stände . . . [Hrsg. von F. A. BROCKHAUS und L. HAIN.] 2., ganz umgearbeitete Aufl. 5. Bd. Von I bis L. Lpz. und Altenburg 1815, p. 220. — 8. Bd. R bis Seerechte. Lpz. und Altenburg 1817, pp. 523—524.

(1.—9. Bd. Lpz. und Altenburg 1812—17, 10. Bd. Lpz. 1819.)

Leipzig, Universitäts-Bibliothek. 8°.

See Introduction § 8, p. 14⁶ and 14⁷. — The articles are signed E., i. e. [Gottfried Erdmann] PETRI, see *Conversations-Lexicon oder Hand-Wörterbuch für die gebildeten Stände* . . . 10. Bd. Lpz. 1819, p. XV. — The first edition was edited by Renatus Gotthelf LÖBEL und Chr. W. FRANKE in six volumes at Leipzig in 1796—1808 with the following title: *Conversations-Lexicon mit vorzüglicher Rücksicht auf die gegenwärtigen Zeiten*; Nachträge. Amst. 1809—10, Lpz. 1811; Reprint: Lpz. 1809—11. — As to the editions of BROCKHAUS's *Conversations-Lexicon*, see Heinrich Eduard BROCKHAUS, *Die Firma F. A. Brockhaus von der Begründung bis zum hundertjährigen Jubiläum. — 1805—1905.* — Lpz. 1905, passim, Georg SCHNEIDER, *Handbuch der Bibliographie*. 4., gänzlich veränderte und stark vermehrte Aufl. Lpz. 1930, pp. 145—146, and *Der Grosse Brockhaus. Handbuch des Wissens in zwanzig Bänden*. 15., völlig neubearbeitete Aufl. von Brockhaus' *Konversations-Lexikon*. 10. Bd. Lpz. 1931, p. 439. — Cf. KOFOD 1818 and LIEBER 1832.

Wilhelm GESENIUS, Geschichte der hebräischen Sprache und Schrift. Eine philologisch-historische Einleitung in die Sprachlehren und Wörterbücher der hebräischen Sprache. Lpz. 1815, p. 185.

KB. 8°.

Abhandlung über die Ismaeliten und Nassairier in Syrien, von Hrn. [Jean-Baptiste-Louis-Jacques] ROUSSEAU, französischem General-Consul in Aleppo, und Correspondenten der Classe

der Geschichte und alten Literatur des Instituts, vorgelesen in den besondern Sitzungen dieser Classe. Uebersetzt und mit Anmerkungen vermehrt von P. J. BRUNS, note 30 (pp. 273—274.)

(Archiv für alte und neue Kirchengeschichte hrsg. von Carl Friedrich STÄUDLIN und Heinrich Gottlieb TZSCHIRNER. 2. Bd. Lpz. 1815, pp. 249—284.)

(1.—5. Bd. Lpz. 1813—22.)

KB. 8°.

Note 30 on pp. 273—274 is written by Bruns, whereas Rousseau's paper contains nothing concerning the Mandaeans.

REVIEW of Matth. Norberg: *Stellae Nasaraeorum aeones ex sacro gentis codice*. Rostock 1814.

(Göttingische gelehrte Anzeigen . . . 1815. 2. Bd. Götting. [1815], pp. 881—886.)

KB. 8°.

1815—16

✓ Codex Nasaraeus, Liber Adami appellatus, Syriace transscriptus, loco vocalium, ubi vicem literarum gutturalium praestiterint, his substitutio, Latineque redditus, a Matth. NORBERG. Tom. 1—3. Londini Gothorum, Literis Berlingianis, 1815—16. ✓

KB. 4°.

Reviews: TYCHSEN 1816—17; GESENIUS 1817; SILVESTRE DE SACY 1819—20; SABIANS 1880. — Some copies have the imprint: Hafniae apud Friderich Brummer (no year). — Norberg's Latin translation of the Mandaean text was rendered into French by F. TEMPESTINI, see MIGNE 1856. ✱✱

1816

Matth. NORBERG, *Lexidion Codicis Nasaraei, cui Liber Adami nomen*. Londini Gothorum, Literis Berlingianis, 1816.

KB. 4°.

274 pages. Some copies have the imprint: Hafniae apud Friderich Brummer (no year).

Caroli Christiani TITTMANNI *Meletemata sacra sive Commentarius exegetico-critico-dogmaticus in Evangelium Ioannis*. Lipsiae 1816, pp. 15—16.

KB. 8°.

J. T., On the ancient Zabii, pp. 289—290.

(The Classical Journal: For March and June, 1816. Vol. 13. Lond. 1816, pp. 284—290.)

KB. 8°.

The paper is signed: Macclesfield, June 23rd, 1815.

1816—17

[Th. Chr. TYCHSEN,] Review of Matth. Norberg: Codex Nasaraeus . . . Tom. 1—3. Londini Gothorum 1815—16.

(Göttingische gelehrte Anzeigen . . . Götting. 1816, pp. 777—798, 1852—1878. — Götting. 1817, pp. 761—789.)

KB. 8°.

According to W. GESENIUS in *Jenaische allgemeine Literatur-Zeitung vom Jahre 1817*. 14. Jhrg., 1. Bd. Jena 1817, col. 379 (see 1817) and A. Th. HARTMANN, *Oluf Gerhard Tychsen* . . . 2. Bd., 1. Abtheil. Bremen 1818, pp. 325—326 (see 1818) the reviewer is Th. Chr. Tychsen. August NEANDER erroneously refers to Joh. Fried. Kleuker as the reviewer in his *Allgemeine Geschichte der christlichen Religion und Kirche*. 1. Bd., 2. Abtheilung. Hamb. 1826, p. 646² (see 1826).

1817

F. A. BROCKHAUS. See 1815.

W. G[ESENIUS,] Review of Matth. Norberg: Codex Nasaraeus . . . Tom. 1—3. Londini Gothorum 1815—16.

(*Jenaische allgemeine Literatur-Zeitung vom Jahre 1817*. 14. Jhrg., 1. Bd. Jena 1817, coll. 377—408.)

KB. 4°.

[Wilhelm] GESENIUS, Zabier, Sabier.

(*Allgemeine Encyclopädie der Wissenschaften und Künste* . . . hrsg. von J[ohann] S[amuel] ERSCH und J[ohann] G[ottfried] GRUBER. Probe-Heft . . . Lpz. [1817], pp. 95—100.)

KB. 4°.

Ersch's and Gruber's *Encyclopädie* was never finished; the following sections were published Lpz. 1818—89: Section 1, Theil 1—99: A—G; Section 2, Theil 1—43: H—Ligatur; Section 3, Theil 1—25: O—Phyxios; Suppl.-Kupferheft zu Sect. 1, Theil 1—14.

Wilhelm GESENIUS, Ausführliches grammatisch-kritisches Lehrgebäude der hebräischen Sprache mit Vergleichung der verwandten Dialekte . . . Lpz. 1817, pp. 30, 876.

KB. 8°.

As for Gesenius's *Hebräische Grammatik*, first published at Halle in 1813, see GESENIUS 1845.

Catalogus Bibliothecae Olai Gerhardi Tychsen . . . qua continentur libri . . . quam manuscripti . . . quorum venditio fiet inde a die IX. Aprilis Anni 1817. Praefatus est Ant. Theod. HARTMANN. Rostochii [1817], Sectio secunda pp. 9, 19.

(Sectio 1—2. Rostochii 1817.)

KB. 8°.

Matth. NORBERG, Onomasticon Codicis Nasaraei, cui Liber Adami nomen. Londini Gothorum, Literis Berlingianis, 1817.

KB. 4°.

164 pages.

1818

A. Th. HARTMANN, Oluf Gerhard Tychsen oder Wanderungen durch die mannigfaltigsten Gebiete der biblisch-asiatischen Literatur. Ein Denkmal der Freundschaft und Dankbarkeit. 2. Bd., 1. Abtheilung. Bremen 1818, pp. 323—347, 415—444.

(1.—2. Bd., 1. Abtheil. Bremen 1818.)

KB. 8°.

Contains abstracts of the following letters referring to the Mandaean: from Oluf Gerhard TYCHSEN to Carsten Niebuhr, April 10, 1797: pp. 334—336, 419⁵⁸; to Antoine Isaac Silvestre de Sacy, March 27, 1797: pp. 419⁵⁸, 435—436; May 22, 1797: pp. 336—338, 435; December 23, 1797: p. 339; to Matthias Norberg, January 5, 1802: p. 344²⁵; from Carsten NIEBUHR to O. G. Tychsen, February 14, 1785: pp. 433—434, 433⁶⁶; from Antoine Isaac SILVESTRE DE SACY to Carsten Niebuhr, March 12, 1797: pp. 333—334, 334²⁶; to O. G. Tychsen, July 4, 1797: p. 340; and from Matthias NORBERG to O. G. Tychsen, December 1801: pp. 341—343.

Merkwürdige Beilagen zu dem O. G. Tychsen's Verdiensten gewidmeten literarisch-biographischem Werke mitgetheilt von A. Th. HARTMANN. Bremen 1818, pp. 272—273.

KB. 8°.

Conversations-Lexicon, eller encyclopædisk Haandbog . . . oversat efter den tydske Originals tredie Oplag, med adskillige Forandringer og Tillæg, af H. A. KOFOD. 5. Bd. Kbhvn. 1818, p. 167. — 13. Bd. Kbhvn. 1821, pp. 504—505.

(1.—28. Bd. Kbhvn. 1816—28.)

KB. 8°.

The above-mentioned German original is F. A. BROCKHAUS's *Conversations-Lexicon*. 3. Aufl. Lpz. und Altenburg 1814—19. — Another Danish edition on the basis of the 9. ed. of BROCKHAUS (Lpz. 1843—48) was published with the following title: *Almennyttigt Dansk Konversations-Lexikon . . . efter Brockhaus's Tydske Original, nyeste Udgave . . . Udgivet af et Selskab . . . Forlagt af P. LARSEN*. Kbhvn. 1849—60.

August NEANDER, Genetische Entwicklung der vornehmsten gnostischen Systeme. Berl. 1818, pp. 223—225.

KB. 8°.

1819

[Adrien DUPRÉ,] Voyage en Perse, fait dans les années 1807, 1808 et 1809, en traversant la Natolie et la Mésopotamie, depuis Constantinople jusqu'à l'extrémité du golfe persique, et de la a Iréwan . . . Tome 2. Paris 1819, p. 318. ✓

(Tome 1—2. Paris 1819.)

KB. 8°.

William OUSELEY, Travels in various countries of the East; more particularly Persia. A work wherein the Author has described, as far as his own Observations extended, the State of those Countries in 1810, 1811, and 1812; and has endeavoured to illustrate many subjects of antiquarian Research, History, Geography, Philology and Miscellaneous Literature, with extracts from rare and valuable Oriental Manuscripts. Vol. 1. Lond. 1819, pp. 412—417.

(Vol. 1—3. Lond. 1819—23.)

KB. 4°.

The Cyclopaedia; or, Universal dictionary of arts, sciences, and literature. By Abraham REES, with the assistance of eminent professional gentlemen. Vol. 17. Lond. 1819, Hemerobaptists. — Vol. 31. Lond. 1819, Sabaeans. ✓

(Vol. 1—39. Lond. 1819, Plates. Vol. 1—6. Lond. 1820.)

KB. 4°.

1819—20

[Antoine Isaac] SILVESTRE DE SACY, Review of Matth. Norberg: Codex Nasaraeus . . . Tom. 1—3. Londini Gothorum 1815—16. — Lexidion Codicis Nasaraei . . . Lond. Goth. 1816.

— Onomasticon Codicis Nasaraei . . . Lond. Goth. 1817.

(Journal des Savans. Paris 1819, pp. 343—353, 646—665. — Paris 1820, pp. 131—146.)

KB. 4°.

✕pp. 351—353 extract of a French letter from RAYMOND [nommé vice-consul à Bassora], December 19, 1812. Raymond is erroneously referred to as ROUSSEAU (cf. 1815) by F. TEMPESTINI in *Dictionnaire des Apocryphes, ou Collection de tous les livres apocryphes relatifs à l'Ancien et au Nouveau Testament . . . publiée par [Jacques-Paul] MIGNE*. Tome 1. Paris 1856 (see 1856).

1820

Julius KLAPROTH, Abhandlung über die Sprache und Schrift der Uiguren. Nebst einem Wörterverzeichnisse und anderen uigurischen Sprachproben, aus dem Kaiserlichen Übersetzungshofe zu Peking. Paris 1820, p. 53 and plate.

KB. 2°.

Friedrich LÜCKE, Commentar über die Schriften des Evangelisten Johannes. 1. Theil. Bonn 1820, pp. 231—233.

(1.—4. Theil, 1. Bd. Bonn 1820—32.)

KB. 8°.

Other editions: 2. Aufl. 1.—3. Th. Bonn 1833—36, 4. Th. Bonn 1852; 3. Aufl. 1.—3. Th. Bonn 1840—56.

Georg Benedikt WINER, Biblisches Realwörterbuch zum Handgebrauch für Studirende, Kandidaten, Gymnasiallehrer und Prediger ausgearbeitet. 1. Hälfte. A—K. Lpz. 1820, p. 345.

(1.—2. Hälfte. Lpz. 1820.)

Preuss. St. 8°.

Other editions: 2. Aufl. Lpz. 1833—38; 3. Aufl. Lpz. 1847—48.

1821

H. A. KOFOD. See 1818.

Ulrich Friedrich KOPP, Bilder und Schriften der Vorzeit. 2. Bd. Mannheim 1821, pp. 326—342.

(1.—2. Bd. Mannheim 1819—21.)

KB. 8°.

1822

Algemeen woordenboek van kunsten en wetenschappen, ...
bijeenvverzameld door G[erri]t NIEUWENHUIS. [Deel 3.]
F—J. Zutphen 1822, p. 647.

(Deel 1—8. Zutphen 1820—29, Aanhangsel. Nymegen 1833—44.)
KB. 8°.

New edition: Nijmegen 1831; 's Gravenh., Leyde 1855—68.

1823

Andreas Theophilus HOFFMANN, Observationes in difficiliora
V. T. loca. Part 1. Observationes in Mosis benedictionem
Deut. XXXIII. Ienae 1823, p. 29 and note 108.

KB. 4°.

No more published.

Traugott August SEYFFARTH, Ein Beitrag zur Special-Charak-
teristik der Johanneischen Schriften besonders des Johan-
neischen Evangeliums. Lpz. 1823, pp. 25—26.

KB. 8°.

1824

Joh. Carl Ludw. GIESELER, Lehrbuch der Kirchengeschichte.
1. Bd. Darmstadt und Bonn 1824, p. 59^d.

UB. 8°.

2. Bd., 1.—2. Abtheil. Bonn 1826; 2. Bd., 3.—4. Abtheil. Bonn 1829—35;
3. Bd., 1.—2. Abtheil. Bonn 1840—53; 4.—6. Bd. hrsg. von E. R.
REDEPENNING. Bonn 1857—55. — Other editions: 1. Bd. Bonn 1827;
1831; 1844—45; 2. Bd. 1.—2. Abtheil. Bonn 1828—29; 1831—32. —
English translations: Philad. 1836; N. York 1868—65.

Theoph. Philip. Christian. KAISER, Commentationis de apolo-
geticis evangelii Joannei consiliis authentiam ejus common-
strantibus, particula II. Erlangae 1824, p. 15.

(Particula 1, 2, and 3. Erlangae 1821, 1824, 1825.)

Preuss. St. 4°.

The title-page runs as follows: *Dies memoriae Jesu Christi vitae restituti
pio animo celebrandos auctoritate Senatus Academici Erlangensis indicil
civibus D. Theoph. Philip. Christian. KAISER, Th. P. P. O. Praemissa
est commentationis de apologeticis evangelii Joannei consiliis authentiam
ejus commonstrantibus, particula II. Erlangae 1824.*

J. WOLF. See 1826.

1824—26

Finn MAGNUSEN, Eddalæren og dens Oprindelse eller Nøjagtig
Fremstilling af de gamle Nordboers Digtninger og Meninger
om Verdens, Gudernes, Aandernes og Menneskenes Tilblivelse,
Natur og Skjæbne i udførlig Sammenligning, saavel med Na-
turens store Bog, som med Grækere, Persere, Indere og flere
gamle Folks mythiske Systemer og Troesmeninger med ind-
blandede historiske Undersøgelser over den gamle Verdens
mærkværdigste Nationers Herkomst og ældste Forbindelser
etc. — 1. Bind. Kjöbenhavn 1824, pp. 215—225, 276. —
2. Bind. Kjöbenhavn 1824, pp. 175, 196. — 3. Bind. Kjöben-
havn 1825, pp. 160, 175, 241. — 4. Bind. Kjöbenhavn 1826,
pp. 508, 531.

KB. 8°.

1825

Justus Günther Eduard LEOPOLD, Johannes der Täufer. Eine
biblische Untersuchung. Hannover 1825, pp. 182—195.

Preuss. St. 8°.

Review: NAZOREANS 1855.

1826

Adrien BALBI, Atlas ethnographique du globe, ou Classification
des peuples anciens et modernes d'après leurs langues ...
avec environ sept cents vocabulaires des principaux idiomes
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11 Léonard-Émile BURCKHARDT, Les Nazoréens ou Mandai-Jahia (Disciples de Jean), appelés ordinairement Zabiens et Chrétiens de St. Jean (Baptiste), secte gnostique. Thèse de théologie historique ... Strasbourg 1840. *used*

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(1.—4. partie. Paris 1841.)

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(Journal Asiatique ou Recueil de mémoires, d'extraits et de notices relatifs à l'histoire, à la philosophie, aux langues et à

la littérature des peuples orientaux ... 3. série. Tome 13. Paris 1842, pp. 327—335.)

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Other editions: (French) Nouv. éd. Paris 1889; 3. éd. Paris 1892. — (German) Lpz. 1844 (enlarged and improved by Ad. Gelinek.) — When Helena Petrovna BLAVATSKY, in *Isis unveiled* ... Vol. 1. N. York 1877, p. 300 (note), has the following reference: See Franck's "*Codex Nazaraeus*" and Dunlap's "*Sod, the Son of the Man*" (see 1861), she is no doubt thinking of the above-cited pages, Franck having published no book with the title *Codex Nazaraeus*.

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Namen- und Sach-Verzeichniss zu Carl Ritter's Erdkunde von Asien bearb. von Julius Ludwig IDELER und Georg Friedrich Hermann MÜLLER. 1.—2. Bd. Berl. 1841—49. — The first edition: Berl. 1817—18, 2 volumes, contains nothing concerning the Mandaean. — French translations of the first edition: Paris 1835—36, 3 volumes; 1836.

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C. A. de BODE, Travels in Luristan and Arabistan. Vol. 2. Lond. 1845, pp. 171—179, 180.

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(Encyclopédie théologique ... publiée par [Jacques-Paul] MIGNE. Tome 24, 26—27, Paris 1848, 1850—51.)

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Les Évangiles apocryphes, traduits et annotés d'après l'édition de J. C. Thilo, par Gustave BRUNET. Suivis d'une notice sur les principaux livres apocryphes de l'Ancien Testament. Paris 1848, pp. 313—325.

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(1.—10. Bd. Lpz. 1843—52.)

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[Ernst Eduard KUNIK,] Analyse d'un ouvrage manuscrit, intitulé Die Ssabier und der Ssabismus oder die syrischen Heiden und das syrische Heidenthum in Harran und andern Gegenden Mesopotamiens zur Zeit des Chalifats. Ein Beitrag zur Geschichte des Heidenthums in Vorderasien, grösstentheils nach handschriftlichen Quellen ausgearbeitet von Dr. Joseph Chwolsohn. II. Exposé des recherches de M. Chwolsohn sur le développement historique du Sabisme, pp. 634—661.

(Mélanges asiatiques tirés du Bulletin historico-philologique de l'Académie impériale des Sciences de St.-Petersbourg. Tome 1. (1849—1852.) St.-Petersbourg 1852, pp. 631—687.)

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John FARRAR, An ecclesiastical dictionary, explanatory of the history, antiquities, heresies, sects, and religious denominations of the Christian Church. Lond. 1853, p. 382.

BM. 8°.

Joh. Heinr. KURTZ, Handbuch der allgemeinen Kirchengeschichte. 3., neu ausgearbeitete Aufl. 1. Bd. Vorgeschichte, Urgeschichte und Entwicklungsgeschichte der Kirche in der antik-classischen Bildungsform. 1. Abtheil. Bis zum Siege des Christenthums über das römisch-griechische Heidenthum. Mitau 1853, pp. 97—99.

(1.—2. Bd. Mitau 1853—56, 4 volumes.)

KB. 8°.

New edition: 1. Bd., 1.—3. Abth. 2. Ausg. Mitau 1858. — The first and the second edition (Mitau 1849 and 1850) as well as the 4. ed. seq., Mitau 1860 seq., have the following title: *Lehrbuch der Kirchengeschichte*, were published in one volume only, and contain nothing concerning the Mandaean. — Danish translations: Kbhvn. 1859; 1879.

Austen H. LAYARD, Discoveries in the ruins of Nineveh and Babylon; with travels in Armenia, Kurdistan and the Desert:

* Being the result of a second expedition undertaken for the Trustees of the British Museum. Lond. 1853, pp. 509, 511—512, 521—522, 525.

KB. 8°.

German translation: Lpz. 1856. — In pp. 511—512, 521—522 Thomas ELLIS has transcribed and translated a Mandaean inscription.

Dictionnaire des manuscrits, ou Recueil de catalogues de manuscrits existants dans les principales bibliothèques d'Europe, concernant plus particulièrement les matières ecclésiastiques et historiques. Par M. X***. Publié par [Jacques-Paul] MIGNE. Tome 1. Paris 1853, coll. 843, 844.

(Nouvelle Encyclopédie théologique ... publiée par [Jacques-Paul] MIGNE. Tome 40.)

(Tome 1—2. Paris 1853.)

Bibl. Nat. 8°.

Cf. MONTFAUCON 1739. — According to J.-M. QUÉRARD, *Les supercheries littéraires dévoilées* ... 2. éd. Tome 3. Paris 1870, col. 1006, M. X*** is Jacques Marie Joseph Louis de MAS-LATRIE. — For the editions of MIGNE's *Encyclopédie théologique*, see BERTRAND 1848.

Gaetano MORONI. See 1840.

Fragments du livre gnostique intitulé Apocalypse d'Adam, ou Pénitence d'Adam ou Testament d'Adam, publiés d'après

deux versions syriaques, par Ernest RENAN, pp. 436—437, 469.

(Journal Asiatique . . . 5. série. Tome 2. Paris 1853, pp. 427—471.)

KB. 8°.

1854

Christian Charles Josias BUNSEN, Christianity and mankind, their beginnings and prospects. Vol. 4. Lond. 1854, p. 366.

(Vol. 1—7. Lond. 1854.)

Preuss. St. 8°.

Vols. 3—4 also have the following title: *Philosophical Section. Outlines of the philosophy of universal history, applied to language and religion.* Vol. 1—2. Lond. 1854. — Appendix C. The inscription of Abushadhr, explained by Professor Francis DIETRICH, contains the section dealing with the Mandaean. — According to François LENORMANT, *Essai sur la propagation de l'alphabet phénicien dans l'Ancien Monde.* Tome 2. Paris 1872, p. 76¹ this inscription was copied by H. RAWLINSON.

[Johann Martin] DÜX, Zabier.

(Kirchen-Lexikon oder Encyclopädie der katholischen Theologie und ihrer Hilfswissenschaften. Hrsg. unter Mitwirkung der ausgezeichnetsten katholischen Gelehrten Deutschlands von Heinrich Joseph WETZER und Benedikt WELTE. 11. Bd., 2. Abtheilung. Wiedervergeltung-Zwingli. Freiburg im Breisgau 1854, pp. 1231—1232.)

(1.—12. Bd. Freiburg i. Br. 1855—56, Registerbd. Freiburg i. Br. 1860.) KB. 8°.

The *Kirchen-Lexikon* of Wetzer and Welte was published in fascicles from 1847 onwards. — New edition: 2. Aufl. Freiburg im Breisgau 1886—1903 (see KAULEN 1893). — French translation: Paris 1858—65 (by J. Groschler.)

[J. H.] PETERMANN, Ueber die gnostische Sekte der Mandäer. 1.—4. [und] Letzter Artikel.

(Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben. Begründet durch Jul. MÜLLER, Aug. NEANDER, K. J. NITZSCH. Hrsg. von K. F. Th. SCHNEIDER. 5. Jhrg. Berl. 1854, pp. 181—184. — 7. Jhrg. Berl. 1856, pp. 331—333, 342—344, 363—366, 386—389.)

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2. Artikel seq. only with the title: *Ueber die Mandäer.*

1855

J. D., Review of Ernest Renan: Histoire générale et système comparé des langues sémitiques . . . Paris 1855, pp. 295—296.

(Journal Asiatique . . . 5. série. Tome 6. Paris 1855, pp. 294—296.)

KB. 8°.

Heinrich EWALD, Geschichte des Volkes Israel bis Christus.

5. Bd. Geschichte Christus' und seiner Zeit. Götting. 1855,

p. 124¹. — 7. Bd. Geschichte der Ausgänge des Volkes Israel und des Nachapostolischen Zeitalters. Götting. 1859, p. 162.

(1.—7. Bd. Götting. 1851—59.)

KB. 8°.

7. Bd. only has the heading *Geschichte des Volkes Israel.* — The first edition, also published at Göttingen, only comprised the following 5 volumes: 1.—2. Bd. 1843—45, Suppl. to 2. Bd. 1848; 3. Bd. I. 1847, 3. Bd. II. 1852. — 2. ed. vide supra; 3. ed. Götting. 1864—69. — English translations: Lond. 1867—74, 5 volumes; 2. ed. Lond. 1869—80, 5 volumes; 3. ed. Vol. 1—2. Lond. 1876; 4. ed. Vol. 1—2. Lond. 1883. — 5. Bd. alone was translated into English by O. Glover with the following title: *The life of Jesus Christ.* Cambr., Lond. 1865.

Ernest RENAN, Histoire générale et système comparé des langues sémitiques. 1. partie: Histoire générale des langues sémitiques. Paris 1855, pp. 66¹, 236—239.

KB. 8°.

Review: J. D. 1855. — No more published. — Other editions: Paris 1858; 1863; 1864; 1878.

Ernest RENAN, Note sur l'identité de la secte gnostique des Elchasaïtes avec les Mendaïtes ou Sabiens.

(Journal Asiatique . . . 5. série. Tome 6. Paris 1855, pp. 292—294.)

KB. 8°.

The NAZOREANS, or Mandai Jahia. „Disciples of John the Baptist.”

(The Christian Review. Ed. by R. TURNBULL and J. N. MURDOCK. Vol. 20. N. York 1855, pp. 68—96.)

BM. 8°.

1856

D. CHWOLSOHN, Die Ssabier und der Ssabismus. 1. Bd. Die Entwicklung der Begriffe Ssabier und Ssabismus und die Geschichte der harrânischen Ssabier oder der syro-hellenistischen Heiden im nördlichen Mesopotamien und in Bagdâd zur Zeit des Chalifats. St. Petersburg 1856. — 2. Bd. Orientalische Quellen zur Geschichte der Ssabier und des Ssabismus. St. Petersburg 1856.

KB. 8°.

Reviews: KUNIK 1852; MEHREN 1857; SABIANS 1880. — See especially 1. Bd., pp. 23—90, 100—138, 807.

Dictionnaire des Apocryphes, ou Collection de tous les livres apocryphes relatifs à l'Ancien et au Nouveau Testament, pour la plupart, traduits en français pour la première fois, sur les textes originaux, ... publiée par [Jacques-Paul] MIGNE. Tome 1. Paris 1856, coll. XXXVII—XXXVIII, XLI, 1—290. — Tome 2. Paris 1858, coll. 823^{811.812}, 824⁸¹⁴, 831⁸⁴³, 832⁸⁴⁵.

(Troisième et dernière Encyclopédie théologique ... publiée par [Jacques-Paul] MIGNE. Tome 23—24.)

Bibl. Nat. 8°.

Tome 1, coll. 1—290: Livres apocryphes qui appartiennent à l'Ancien Testament. A. Adam. Le Code Nazareen, vulgairement appelé Livre d'Adam, traduit pour la première fois en français par F. TEMPESTINI. — Coll. 283—285 contain an analysis of the pictures in the Mandaean Dîvân sent to Tempestini by Ernest RENAN. — In Col. 290 the French vice-consul at Basra is erroneously referred to as Rousseau, see SILVESTRE DE SACY 1819—20. — As to the editions of MIGNE's *Encyclopédie théologique*, see BERTRAND 1848.

J. H. PETERMANN. See 1854.

William H. SCOTT, Notice of some regal coins of Mesopotamia, pp. 5, 26—34.

(The Numismatic Chronicle, and Journal of the Numismatic Society. Ed. by John Yonge AKERMAN. Vol. 18. Lond. 1856, pp. 1—36.)

Preuss. St. 8°.

1857

M. C., Zabier.

(Johann Georg KRÜNITZ's ökonomisch-technologische Encyclopädie, oder allgemeines System der Staats-, Stadt-, Haus- und Landwirthschaft, und der Kunstgeschichte, in alphabetischer Ordnung. Früher fortgesetzt von Friedrich Jacob und Heinrich Gustav Floerke und Johann Wilhelm David Korth, jetzt von C. O. HOFFMANN. 240. Theil, welcher die Artikel Wohnhaus bis Zahnräder enthält. Berl. 1857, pp. 376—390.)

(1.—242. Theil. Berl. 1773—1858.)

KB. 8°.

A. F. MEHREN, Zabieme og deres religiøse Forestillinger, Anmeldelse af Værket „die Ssabier und der Ssabismus von Dr. D. Chwolsohn, St. Petersburg 1856 B. I—II.”

(Nyt theologisk Tidsskrift. Udgivet af C. E. SCHARLING og C. T. ENGELSTOFT. 8. Bd. Kbhvn. 1857, pp. 151—197.)

KB. 8°.

1858

Jacques-Paul MIGNE. See 1856.

[J. H.] PETERMANN, Mendäer.

(Real-Encyclopädie für protestantische Theologie und Kirche. In Verbindung mit vielen protestantischen Theologen und Gelehrten hrsg. von Dr. [J. J.] HERZOG. 9. Bd.: Mansi bis Morlin. Stuttg. und Hamb. 1858, pp. 318—324.)

(1.—21. Bd. Hamb.; Stuttg. und Hamb.; Gotha 1854—66, Generalregisterbd. Gotha 1868.)

KB. 8°.

Other editions: 2. Aufl. Lpz. 1877—88 (see KESSLER 1881); 3. Aufl. Lpz. 1896—1908 (Registerbd. 1909, Ergänzungen und Nachträge 1913; see KESSLER 1903.) — English translations: Philad. 1858—60, 2 volumes; N. York, Boston (ed. by Phil. Schaff) 1882—83, 3 volumes, Suppl. 1887 (see KESSLER 1883); *The New Schaff-Herzog Encyclopedia of religious knowledge*. N. York, Lond. 1908—12, Index 1914, 13 volumes (see KESSLER 1910.)

1859

Heinrich EWALD. See 1855.

1860

J. T. TOBLER, Ueber den Ursprung des vierten Evangeliums, p. 201.

(Zeitschrift für wissenschaftliche Theologie. In Verbindung mit mehreren Gelehrten hrsg. von A. HILGENFELD. 3. Jhrg. Jena 1860, pp. 169—203.)

KB. 8°.

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1861

S. F. DUNLAP, Söd. The Son of the Man. Lond. and Edinb. 1861.

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* XXII + 152 pp. — See especially pp. 49—62, 100—103. *

* S. F. DUNLAP, Söd. The mysteries of Adoni. Lond. and Edinb. 1861, pp. 36², 37¹, 59¹.

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[Friedrich] Max MÜLLER, Lectures on the science of language delivered at the Royal Institution of Great Britain in April, May, and June, 1861. Lond. 1861, pp. 266—267.

([1.—]2. series. Lond. 1861—64.)

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Other editions: Lond. 1862; 1885; 1891. — Translations: (German) Lpz. 1863—66; 1866—70. — (French) Paris 1864.

H. PETERMANN, Reisen im Orient. 2. Bd. Lpz. 1861, pp. 86—121, 447—465.

(1.—2. Bd. Lpz. 1860—61.)

KB. 8°.

Review: SABIANS 1880. — New edition: Lpz. 1865. — Cf. M. GOLDSCHMIDT, *Kjærlighedshistorier fra mange Lande*. Kbhvn. 1867, pp. 189—190.

E. RENAN, Mémoire sur l'âge du livre intitulé Agriculture Nabatéenne, p. 140.

(Mémoires de l'Institut impérial de France. Académie des Inscriptions et Belles-lettres. Tome 24. [1. partie.] Paris 1861, pp. 139—190.)

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The paper was translated into English and published as a booklet in London in 1862.

H. de VALROGER. Introduction historique et critique aux livres du Nouveau Testament par REITHMAYR, HUG, THO-

LUCK, etc. Traduite et annotée par H. de Valroger. Tome 2. Paris 1861, p. 114².

(Tome 1—2. Paris 1861.)

BM. 8°.

Travels and adventures of the Rev. Joseph WOLFF. Lond. 1861, pp. 203—206.

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New edition: Second edition. Vol. 1. Lond. 1860, Vol. 2. Lond. 1861. For the section dealing with the Mandaeans, see Vol. 1, pp. 330—334.

1862

John EADIE, The ecclesiastical cyclopaedia; or, Dictionary of Christian antiquities and sects . . . Lond. 1862, pp. 419—420.

BM. 8°.

Gustav FLÜGEL, Mani, seine Lehre und seine Schriften. Ein Beitrag zur Geschichte des Manichäismus. Aus dem Fihrist des Abû'lfaradsch Muḥammad ben Ishāk al-Warrāk, bekannt unter dem Namen Ibn Abî Ja' kub an-Nadīm, im Text nebst Uebersetzung, Commentar und Index zum ersten Mal herausgegeben. Lpz. 1862, pp. 45—46, 115—116, 133—134, 142.

KB. 8°.

Theodor NÖLDEKE, Ueber die Mundart der Mandäer. (Abhandlungen der historisch-philologischen Classe der Königl. Gesellschaft der Wissenschaften zu Göttingen. 10. Bd. [Göttg. 1862], pp. 81—160.)

KB. 4°.

Catalogus codicum orientalium Bibliothecae Academiae Regiae Scientiarum quem, a clar. [H. E.] WEIJERSIO inchoatum, post hujus mortem absolvit et edidit P. de JONG. Lugduni Batavorum 1862, pp. 91—92.

UB. 8°.

1863

Ernest RENAN, Vie de Jésus. 3. éd. Paris 1863, pp. 98—99. (Ernest RENAN, Histoire des origines du Christianisme. Livre 1.)

(Livre 1—7. Paris 1863—82, Index général. Paris 1883.)

KB. 8°.

The first edition was published 1863. — See Introduction § 8, p. 14⁷.

H. SENGERMANN, Dr. Joseph Wolff. Ein Wanderleben. Hamburg 1863, pp. 68—69.

KB. 8°.

1864

Les Quatre Évangiles. Traduction nouvelle accompagnée de notes et de dissertations par A[ugustin] CRAMPON ... Paris 1864, p. 391, 391².

Bibl. Nat. 8°.

Catalogi codicum manuscriptorum Bibliothecae Bodleianae Pars 6, Codices Syriacos, Carshunicos, Mendaecos, complerens. Confecit R. Payne SMITH. Oxonii 1864, coll. 646—648.

(Pars 1—12. Oxonii 1848—99.)

KB. 4°.

1865

J. EHRING, Nachrichten über die mandäische oder zabische Manuscr. der kaiserl. Bibliothek zu Paris und der Bibliothek des British Museum zu London.

(Zeitschrift der Deutschen morgenländischen Gesellschaft ... 19. Bd. Lpz. 1865, pp. 120—136.)

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p. 125^a a French letter from L. PICQUES to Jean Baptiste Colbert, June 17, 1662.

1867

Qolasta oder Gesänge und Lehren von der Taufe und dem Ausgang der Seele als mandäischer Text mit sämtlichen Varianten, nach Pariser und Londoner Manuscripten, mit Unterstützung der deutschen morgenländ. Gesellschaft in Leipzig, autographiert und hrsg. von J. EUTING. Stuttg. 1867.

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To *manus.* — Reviews: KREHL 1868; NÖLDEKE 1869; SABIANS 1880.

Grammatica Syriaca. Quam post opus [A. Th.] HOFFMANNI scripsit Adalbertus MERX. Particula prima. Halis 1867, pp. 19—21, 60.

(Pars 1—2. Halis 1867.)

KB. 8°.

For A. Th. Hoffmann, see 1827.

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KB. 4°.

Reviews: NÖLDEKE 1869; SABIANS 1880.

1868

Fr. HAMMERICH, Den kristne Kirkes Historie. 1. Bind. Oldtidskirken. (1—590.) Kjøbenhavn 1868, p. 85.

(1—3. Bind. Kjøbenhavn 1868—71.)

KB. 8°.

Other editions: (Danish) 2. gennemsette Udg. Kbhvn. 1872—73; 3. gennemsette Udg. ved Fr. Nielsen. 3. Bd. Kbhvn. 1891. — (Swedish) Sthlm. 1878—80. — (Finnish) Oulussa 1879—85.

[Ludolf] KREHL, Review of Qolasta oder Gesänge und Lehren von der Taufe und dem Ausgang der Seele als mandäischer Text ... hrsg. von J. Euting. Stuttg. 1867.

(Zeitschrift der Deutschen morgenländischen Gesellschaft ... 22. Bd. Lpz. 1868, pp. 556—560.)

KB. 8°.

Joseph LANGEN, Grundriss der Einleitung in das Neue Testament. Freiburg im Breisgau 1868, p. 75.

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*ZABISM, p. 329.

([W. & R.] CHAMBERS's Encyclopaedia. A dictionary of universal knowledge for the people ... Vol. 10. Lond., Edinb. 1868, pp. 328—332.)

(Vol. 1—10. Lond., Edinb. 1860—68.)

BM. 8°.

Other editions: Rev. ed. Lond., Edinb. 1874; New ed. Lond., Edinb. 1888—92; 1895; 1901; Lond., Edinb., Philadelphia 1908; Lond., Edinb. 1923—27.

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Th. NÖLDEKE, Review of Thesaurus s. Liber magnus vulgo „Liber Adami” appellatus opus Mandaeorum ... edidit H. Petermann. Tomus 1—2. Lipsiae 1867 and of Qolasta oder Gesänge und Lehren von der Taufe und dem Ausgang der

Seele als mandäischer Text ... hrsg. von J. Euting. Stuttg. 1867.
(Göttingische gelehrte Anzeigen ... 1869. 1. Bd. Göttg. 1869, pp. 481—501.)
KB. 8°.

1870

Aus einem Briefe des Dr. [Albert] Socin an Prof. [Theodor] Nöldeke. 29. April 1870. An Bord des „Mosul“ auf dem Tigris.
(Zeitschrift der Deutschen morgenländischen Gesellschaft ... 24. Bd. Lpz. 1870, pp. 461—477.)
KB. 8°.

1871

[Heinrich Julius] Holtzmann, Johannesjünger, pp. 326—327. (Bibel-Lexikon. Realwörterbuch zum Handgebrauch für Geistliche und Gemeindeglieder. In Verbindung mit Dr. Bruch ... Dr. A. Schweizer und andern der namhaftesten Bibelforscher hrsg. von Daniel Schenkel. 3. Bd. Heiligkeit (Gottes) — Kyrene. Lpz. 1871, pp. 324—328.)
(1.—5. Bd. Lpz. 1869—75.)
KB. 8°.

Th. Nöldeke, Einiges über aramäische Namen der Thierkreisbilder.
(Zeitschrift der Deutschen morgenländischen Gesellschaft ... 25. Bd. Lpz. 1871, pp. 256—258.)
KB. 8°.

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François Lenormant, Essai sur la propagation de l'alphabet phénicien dans l'Ancien Monde. Tome 2. Paris 1872, pp. 70—97 and plates X—XI.
(Tome 1—2, livr. 1. Paris 1872—73.)
KB. 4°.
No more published. — Tome 1. 2. éd. Paris 1875.

W. Wright, Catalogue of the Syriac manuscripts in the British Museum, acquired since the year 1838. Part 3. [Appendix

B. The Mandaitic manuscripts in the British Museum.] Lond. 1872, pp. 1210—1219. *
(Part 1—3. Lond. 1870—72.)
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1873

LES SOUBBAS.
(Les Missions catholiques. Bulletin hebdomadaire illustré de l'oeuvre de la Propagation de la Foi. Tome 5. Janvier-Décembre 1873. Lyon, Paris, Bruxelles 1873, pp. 536—537, 548—550.)
Bibl. Nat. 4°.
The article is based on a letter from le R. P. DAMIEN, Carme français, Bagdad September 10, 1873.

1874

John Henry Blunt, Dictionary of sects, heresies, ecclesiastical parties, and schools of religious thought. Lond., Oxf., and Cambr. 1874, pp. 309—310. *
BM. 4°.
Other editions: Lond., Oxf., and Cambr. 1886; Lond. 1891.

T. M. Chevalier Lycklama a Nijeholt, Voyage en Russie, au Caucase et en Perse dans la Mésopotamie, le Kurdistan, la Syrie, la Palestine et la Turquie exécuté pendant les années 1865, 1866, 1867 et 1868. Tome 3. Paris, Amst. 1874, pp. 231—239.
(Tome 1—4. Paris, Amst. 1872—75.)
UB. 8°.

[Bibliothèque Nationale.] Manuscrits orientaux. [Tome 2: H. Zotenberg,] Catalogues des manuscrits syriaques et sabéens (mandaites) de la Bibliothèque Nationale. [Paris 1874], pp. 217—231.
(Tome 1—3. Paris 1866—77.)
KB. 4°.

1875

Theodor Nöldeke, Mandäische Grammatik. Halle 1875.
KB. 8°.
XXXIV, 486 pp. With 1 plate.

MANDÆER.

(Nordisk Conversationslexikon, indeholdende Forklaring over vigtige Navne, Gjenstande og Begreber. 2. Udgave, redigeret af C. J. FOGH, S. HEEGAARD og J. P. F. KØNIGSFELDT. 4. Bd. K—P. Kjøbenhavn 1875, pp. 412—413.)

(1.—5. Bd. Kjøbenhavn 1870—78.)

KB. 8°.

The first edition: Kjøbenhavn 1858—63 contains nothing concerning the Mandaeans. — New edition: 3. Udg. Kjøbenhavn 1884—94.

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J. EUTING, Die Mandäer.

(Das Ausland. Ueberschau der neuesten Forschungen auf dem Gebiete der Natur-, Erd- und Völkerkunde. [Redigirt von Friedrich v. HELLWALD.] 49. Jhrg. 1876. Stuttg. 1876, pp. 221—225.)

BM. 4°.

1877

H[elena] P[etrovna] BLAVATSKY, Isis unveiled: A master-key to the mysteries of ancient and modern science and theology.

2. ed. Vol. 1. Science. N. York 1877, pp. 298—301. — Vol. 2,

Theology. N. York 1877, pp. 131—132, 154, 174—175, 181, 226—229, 291, 295—296.

BM. 8°.

The first edition was published in New York in 1877. — Other editions (see Introduction § 8, p. 147): Lond. 1910; Point Lomo 1910; 1919. — Cf. FRANCK 1843.

Ernest RENAN, Les évangiles et la seconde génération chrétienne. 3. éd. Paris 1877, pp. 462—465.

(Ernest RENAN, Histoire des origines du Christianisme. Livre 5 qui comprend depuis la destruction de la nationalité juive jusqu'à la mort de Trajan (74—117.))

(Livre 1—7. Paris 1863—82, Index général. Paris 1883.)

KB. 8°.

The first edition was published in 1877.

1878

Carl FAULMANN, Das Buch der Schrift enthaltend die Schriften und Alphabete aller Zeiten und aller Völker des gesammten Erdkreises. Wien 1878, p. 87.

BM. 8°.

New edition: 2. vermehrte und verbesserte Aufl. Wien 1880.

1879

Ferdinand JUSTI, Geschichte des alten Persiens. Berl. 1879, pp. 185—186.

(Allgemeine Geschichte in Einzeldarstellungen ... hrsg. von Wilhelm ONCKEN. 1. Hauptabtheilung, 4. Theil.)

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pp. 185—186 contain a statement concerning the relations between the Manichaeans and the Mandaeans sent to Justi by Konrad KESSLER.

1880

Karl FAULMANN, Illustrierte Geschichte der Schrift. Populärwissenschaftliche Darstellung der Entstehung der Schrift, der Sprache und der Zahlen sowie der Schriftsysteme aller Völker der Erde. Wien, Pest, Lpz. 1880, pp. 375, 376—379.

Aarhus, Statsbiblioteket. 8°.

François LENORMANT, Les origines de l'histoire d'après la Bible et les traditions des peuples orientaux. [I.] De la création de l'homme au Déluge. 2. éd. Paris 1880, p. 322.

([I—]II, 1—2. Paris 1880—84.)

KB. 8°.

* The first edition was published in Paris in 1880—84. — English translation: Lond. 1883.

N. SIOUFFI, Études sur la religion des Soubbas ou Sabéens, leurs dogmes, leurs mœurs. Paris 1880.

KB. 8°.

XI, 211 pages. — Reviews: SABIANS 1880; SAULCY 1881. — pp. 177—179: Notes de M. [François-Alphonse] BELIN.

Edm. STAPFER, Mendéens.

(Encyclopédie des sciences religieuses publiée sous la direction de F[rédéric] LICHTENBERGER. Tome 9. Mathilde d'Écosse—Onan. Paris 1880, pp. 61—66.) *

— (Tome 1—13. Paris 1877—82.)

KB. 8°.

J. H. W[ORMAN,] Mendaean (or Mendians).

(Cyclopaedia of biblical, theological, and ecclesiastical literature. Prepared by John McCLINTOCK and James STRONG. Vol. 6. Me—Nev. N. York 1880, pp. 80—83.)

(Vol. 1—10. N. York 1867—81, Suppl. 1885—87.)

BM. 8°.

SABIANS and Christians of St. John.

* (The Edinburgh Review, or Critical Journal: for July, 1880 ... October, 1880. ... Vol. 152. Edinb. 1880, pp. 117—139.)

KB. 8°.

* A review of the above-cited works of Norberg (1815—16), Chwolsohn (1856), Petermann (1861 and 1867), Euting (1867), and Siouffi (1880).

1881

Ernest BABELON, Les Mendaïtes. Leur histoire et leurs doctrines religieuses.

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Get photo of Codex Huntington, p. 45

In the course of duties it has fallen to writers lot
to ^{accede} ~~serve~~ in localities, under British administration,
where some appreciation of the ^{characteristics} religious
~~Arabianism~~ ^{made on some ground} was considered
for ^{typical} ~~factful~~ performance of his duties
variegated tasks as a chaplain,
inexperienced ^{unfamiliar} ~~British~~ personnel were given
certain ~~courses of action and behaviour~~
through symposia of relationship towards
native ~~consulships~~.

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